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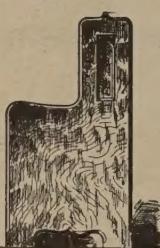
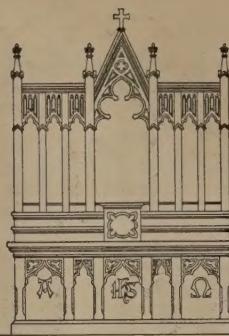
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SELF-CULTURE is not Christian character. Yet many times the two things are hopelessly confused. Self-culture is admirable in that it trains the natural powers of the mind and heart, but Christian character is infinitely better because it is a "spiritual deposit in the soul." The failure to appreciate this distinction is the cause of much fruitless effort at reform when there is need for regeneration. Jesus declared, "Ye must be born again.—*Christian Observer*.

FOR LOVE IS GOD

FOR THE OCTAVE OF ST. JOHN THE EVANGELIST (JANUARY 3RD).

"Little children, love one another."

AMULTITUDE of associations cluster about the name of the Beloved Disciple, varied in their nature as beseems a long life, a great soul who to a great degree stamped his personality on the universal religion.

The very name of Saint John, the apostle and evangelist, recalls the early days of the Galilean ministry of Jesus by the Lake; the beautiful figure of the young Master; the preaching by the wayside with the fields white to harvest on either hand; the stormy sea subsiding into mysterious calm at the divine rebuke,—days of wonder and of joy; and then, too, the gathering clouds, the fierce outburst of hostility and evil, culminating in the Passion and the Cross; of all of which, Saint John, writing many years afterward in his Gospel,—that little book, clear as a pool of water, unguessably deep,—seized for us its eternal and infinite significance. It is as though, leaning upon the Master's breast, he had been able most fully to penetrate His secret, to plumb His love and power.

Then also the name of John suggests those brief, wonderful days when Jesus, risen from the grave, accompanied with the disciples on their return to Galilee, of which the Fourth Gospel preserves incidents appealingly beautiful and significant for the Church—Simon Peter's restoration, the entrusting of the Church to the Apostolic band . . . and the great days after Pentecost, of the planting of the Church . . . the dreadful events in Neronian Rome, the marvelous escape at the Latin Gate . . . the extraordinary vision of the exile at Patmos. . . .

The later life of Saint John is obscure. But for three decades longer he labored on. Now and then a writer of the dim past lifts the veil, and we catch glimpses of the Apostle in his old age, as "angel" of the Church of Ephesus in the heart of "orthodox Asia," himself the living link between the Apostolic days and the Age of the Fathers. Only glimpses we get, but they are vivid; of his tender interest in the rescue of a beautiful youth destined for the priesthood, who had quite literally fallen among thieves and become one of them; of a stern encounter with the heretic Cerinthus in the public baths; and, finally, of his serene old age, an old age so prolonged that the saying of the Lord, "What is it to thee, if I will that he tarry till I come?" was taken to mean that he should not die. But toward the end, it seems that he grew weaker; his journeys about the country were abandoned; all writing was relinquished, and he could no longer preside even at "the breaking of bread"; but still every day he would gather his dear friends about him, raise his hands above them in blessing, and say, "Little children, love one another."

When he passed into the invisible and eternal, the world lost the last of those who had known Jesus in the flesh, who bound the Church by an earthly link with the days of Galilee.

So we love to think of him, as of one who in saying the highest and best he knew of God, said "God is love"; and who, for his last message to men, whispered, "Little children, love one another." Such indeed seems the heart of his life and teaching—the highest we know must be translated into the service of the lowliest: the love of God must find expression in the love of men; for love is God.

How deeply still do we need to learn this truth! How often herein have the followers of Jesus woefully failed! And yet of how little avail is all else—our manifold plans, our subtle theorizing, our beautiful worship,—when we are so unskilled in love! Deeply still does the voice of St. John speak to our own unloving age.

L. G.

DR. ANDREWS ON "CATHOLICS"

ADISTINGUISHED presbyter of the diocese of Connecticut, the Rev. W. G. Andrews, D.D., has honored the editor of THE LIVING CHURCH by addressing to him a published "Letter" bearing the title, *Catholics*.* Dr. Andrews is so good as to begin his Letter by saying:

"I wish as a Catholic and a Broad Churchman to express the very great pleasure which I have derived from the attitude of THE LIVING CHURCH as respects the change of name and Church Unity."

Citing various passages from our own editorials showing the "vision" which we have more than once set forth as involved in the idea of the Catholicity of the Church, he accepts that "vision" as, substantially, his own, and then enters upon a very thoughtful consideration of what it means. "Catholicity," he says, "is the finest expression of Christian brotherhood, and with St. Peter it puts fervor of love 'above all things,' even putting it, with St. Paul, above faith and hope. Such comprehensiveness is not attained chiefly by intellectual processes, it is most of all the heart that makes us good Catholics." He shows, however, that this involves also the full acceptance and teaching of the Catholic faith, and that the thought of the Incarnation rightly underlies all our religious conceptions. Coming then to "another duty imposed by Catholicity"—the "negative duty of giving up a bad habit"—he faults the early "Ritualists" for talking "as if the only Catholics in the unlucky Protestant Episcopal Church were themselves," while also saying that "the habit in question has prevailed less extensively in this country since a younger generation appeared." He cites several instances (all of them from English writers) of such use in recent years. He then observes that the term "Protestant" has received "very bad treatment at the hands of the same zealous men who have in a different way misused the word 'Catholic,'" while generously adding that such "treatment of the name" as that given to the subject by THE LIVING CHURCH will do much towards "removing this serious hindrance to harmony amongst ourselves as well as to the Catholic unity that we long for." He then enunciates his "present point," that "Protestants must, in loyalty to the Reformation, resist the imposition on anybody of any doctrinal formula which is the product of the Reformation. Therefore to demand that our Church shall call itself Protestant because it holds, let us say, the Lutheran doctrine of justification, is an attempt to bring its members into bondage." Citing the work and the ideals of Dr. Muhlenberg, he shows that "what he [Muhlenberg] most of all desired this Church to express, alike by its name and its ministrations, was that Brotherhood in Christ which we have already found to be the heart and soul of Catholicism." His final argument, then, is that this Church should adopt for itself the title "Evangelical Catholic Church," combining the two terms that were dear to Dr. Muhlenberg. "What I may venture to call Muhlenberg's name for the Church," he says, "also seems pressed on us by Anglican history. The Evangelical and the Catholic movements . . . were animated by a common life and formed successive stages of a continuous growth. . . . If the American Church, which has been so greatly influenced by both movements, were to combine the two words in her provisional name, it would make that a record and the Church a monument of the 'noble works' which God did alike in the days of our fathers 'and in the old time before them.'

WE HAVE STATED thus briefly, and so without doing full justice to Dr. Andrews' cogent reasoning, the main arguments of his illuminating paper. For the very kind words which he has used of THE LIVING CHURCH we express grateful thanks. If we have had the opportunity, in any measure, of bringing Churchmen closer together and of leading them to realize what is involved in their common affirmation of belief in the holy Catholic Church, we are devoutly thankful. In a brief foreword to Dr. Andrews' Letter the editor of THE LIVING CHURCH ventured to say that "The problem [of the Name] will be solved when our thinking Churchmen, as a whole, will bring to it that reasonable spirit of enquiry, that willingness to learn and to weigh the views of other people, which Dr. Andrews

has shown in this essay." Happily, there are more and more indications of the near approach of that day.

We shall state very frankly some reasons which impel us to disagree with Dr. Andrews in his conclusion, while yet finding ourselves very largely in agreement with him in the earlier pages of his Letter.

Why do we deem it important to incorporate the word *Catholic*, as does he also, in the technical name of the American Church?

Not, primarily, as a descriptive term. Many writers on the subject of the Name, taking, generally, the negative side on the question of the change, have pointed out that precise accuracy in description is not commonly demanded in a name. And if mere accuracy of description were desired, there are other words than *Catholic* that would reasonably well supply the need.

No, the primary reason for taking over the word *Catholic* is to *identify* rather than to *describe* the Church. It is because the Anglican position stands or falls with the truth or the inaccuracy of the belief that the Anglican Church, in any land, is, *in fact*, a corporate part of the identical institution that, through history, has been known as the *Catholic* Church. It is not enough that the characteristics of the American Church should be *like* those of the Church of history. No good copy of the institution that is spoken of in history as the Catholic Church will answer the purpose. The Church of England, from which we inherit immediately, is, or it is not, the Catholic Church of that land. If it is, it is entitled to the allegiance of all Christian people in that land. If it is not, it is immaterial how good a copy of the Catholic Church it may be. And, of course, whatever the Church of England is, the American Church is also in essence, apart from such accidents as pertain to geographical location and to particular relations to the State. The American Church, then, is either the "real thing"—a corporate section of the Catholic Church—or it is an imitation. The essential question, in presenting the Church to the American people and to the people of foreign lands to which our missionaries may carry the gospel, is—which?

Now, taking the word *Catholic* into our legal name will not make us a part of the historic Catholic Church if we are not a corporate section already. The common bond among Churchmen who differ as to the name, is that all the parties in the Church, no matter how partisan any of them may be, agree in the fact that the Church *is* such a corporate section, whether the partisans deem it useful to proclaim it in the name or not. That common bond we find in the writings of scholars of the Low and Broad schools quite as truly as in any other; compare the writings of Bishop Peterkin, Dean Hodges, Dr. Huntington, and Bishop Grafton on the nature and claims of the Church, as set forth in their respective tractates. It is that fact that removes the question of the Name out of the category of partisan polities, in spite of the partisanship that some men bring to the subject, and makes it tenable to expect, by the grace of God, that whether all Churchmen agree upon any particular measure for change or not, all *reasonable* Churchmen, of whatever school of thought, will see, when the Catholic name is finally adopted, that it in no sense does violence to their own convictions. Men on either side may act like partisans in discussing it, but they cannot make the question itself rightly a partisan question. The Church is asked to proclaim herself to be "Catholic" by assuming that word as a part of her name, because she is conscious of being in fact the corporate section of the historic Church that derives from the mother Church of England the right to the allegiance of American Christians.

Of course, beyond that reason for assuming the Catholic name because of its identifying value, is the happy coincidence that it is also, perhaps, the best *descriptive* term that can be applied to the Church. It implies comprehensiveness and non-partisanship; and these are characteristics that the American Church has always tried (not always successfully) to show forth. Hence we are not surprised that its value as a descriptive term has led many Churchmen to favor taking the word into our legal name, altogether apart from the considerations we have urged, and much of the literature on the subject undoubtedly deals, both *pro* and *con*, with that phase of it. Yet we believe that the real reason for the tenacious hold that so many Churchmen have on this idea, even though they may not always have been able to interpret it to themselves, is that the Church should be termed Catholic by her legal title in order

* Through Dr. Andrews' courtesy a number of copies of this Letter—a pamphlet of 24 pages—have been forwarded to the editorial office for distribution. These will be mailed free to applicants, so long as they last, on receipt of stamp for postage, by The Young Churchman Co., Milwaukee, Wis., publishers of THE LIVING CHURCH.

that the world at large may quickly identify her with the Church of Christian history.

BUT CAN ANY other adjective be combined with this historic term without weakening, if not actually destroying, its identifying value?

Certainly the purely descriptive notes of the creed will not be urged in this connection, for "one," "holy," and "apostolic" are not words that readily lend themselves to use as proper names. Very likely that is why the adjective "catholic" alone became, almost from the first, the only one of these terms to be used as a proper name.

Dr. Andrews suggests using together the words "Evangelical" and "Catholic," because these terms denote two separate "movements" in Anglican history, feeling, if we understand him aright, that the compound name would thus imply the consolidation of the two movements.

But does not that very fact relegate both terms, "Evangelical" and "Catholic," *if used for that reason*, to the same category of objectionable terms as the word "Protestant"? Our objection to the latter word is that it implies a part of, rather than the whole of, the characteristics and life-history of the Church. A "Protestant" Church conveys the tacit assumption that it dates from the Protestant movement; hence, according to that implication, the term is too narrow and misleading to be used by a corporate section of the Catholic Church. But in that connotation the terms Evangelical and Catholic would have a still narrower implication; for the Evangelical Movement was more than two centuries later, and the Catholic Movement three centuries later, than the Protestant Movement. Now all Church history has been a succession of "movements," because movement is a phase of a living Church; but we object just as strongly to identifying the Church with the Evangelical or the Oxford Movement as we do to identifying it with the Protestant Movement, or, to go still further back into history, with the Renaissance Movement, the Lollard Movement, or the Papal Movement. Each of these, and many other "Movements," was a phase in the advancing life of the Church. Each left its impress upon the Church. Each was the perspective of a particular period. Our objection to any one of these terms must be quite as strong as our objection to any other of them. Indeed, we shall go so far as to say that *if it be proposed to take the word "Catholic" into the Church's title because of its use in the term "Catholic Movement," we shall be forced into agreement with those Virginian Churchmen who oppose the change as one that involves a party triumph.* Any term that implies party triumph, or the triumph of the conception of a single epoch, is for that very reason not adapted to the name of the Church. "Catholic Church" and "Catholic Movement" or "Catholic party" imply totally different things; and it is because "Catholic" is the historic name of the Church, and not because the term is used in a subordinate sense to describe a movement or a party, that it belongs in the corporate title of the Church.

Somebody may interpose that we ought not, then, to use party names at all. But this does not follow. Groups of men must somehow be designated, and it is better that the manner of designation should suggest their ideals. There is a thoughtful paragraph in this connection in a very suggestive little book just published in England in the interest of Evangelical Churchmanship, which, however, the writer would re-name "Central" Churchmanship.† The writer, Canon Denton Thompson (who has just been named as Bishop of Sodor and Man), says:

"As long as schools of thought and parties exist, so long will names and titles be needed. All that we require is to remind ourselves continually that the Church is greater than the party, and that all parties in the Church share much truth in common. 'The Catholic party,' as it is called, may seem to reflect upon Evangelicals as if they were not equally members of the Catholic Church or not truly Catholic, and in the same way 'the Evangelical party' may seem to suggest that other schools of thought have neither part nor lot in the Evangel of Jesus Christ. But with necessary reservations the terms are generally understood, and for the present it would appear they must remain."

And if we were to bring together the two terms Evangelical and Catholic in the title because they denote two movements that are called respectively by those names, would we not thereby be excluding those who feel particular allegiance

to the Broad Church and Ritualistic movements? And if we were to discard a sixteenth century party term only to supplant it with two nineteenth century party terms, it is obvious that we should thrust upon our grandchildren or great-grandchildren the necessity of changing it again to incorporate the names of the latest movements up to their day. It is this very idea of party, of "movements," and of particular epochs, that we wish to avoid in assuming any permanent designation for the Church.

THUS OUR REASON for wishing that the American Church should assume the word *Catholic* into her legal title is based primarily on the ground that so the historic Church of the ages is best identified, secondly because it suggests comprehensiveness and non-partisanship, and not at all because of any connection with any nineteenth or twentieth century party or movement. The geographical name, *American*, must, as a matter of course, go with it. The American Church cannot, of course, call itself simply the Catholic Church. It is the *American Catholic Church*, not only because it is localized in America, but also because it is governed in America and is free from any foreign domination. There are other Catholic communions localized in America also, but these are foreign missions of bodies governed in Russia, Greece, and Rome, respectively, and in no sense entitled to be called *American Catholic*. This combination of words in a title, too, is a particularly happy one, for it coördinates the ecumenical with the national idea. Accepting the supremacy of all that comes to us as a trust or "deposit," from the divine Head, through all the ages of the Church, this Church is nevertheless autonomous and self-governing. Alone among Catholic Churches in the United States it has the right to appeal to the allegiance of *all* Americans, for it alone admits of no foreign domination. Thus, after giving very careful consideration to what Dr. Andrews has so cogently written, we feel impelled to adhere to the term *American Catholic Church* as being that which *best* expresses the position and ideals of this Church.

But, some one may urge, THE LIVING CHURCH supported the term "Episcopal Church" in the General Convention of 1910. Yes, because, first, there seemed to be a likelihood that that conclusion of a long-standing question in the Church would be accepted by substantially unanimous consent of all parties represented in the convention where—so it was represented—the term that seemed to us better suited for the purpose would not; and secondly, because "Episcopal" never has been a party name and does not imply a particular epoch in the Church. It is less satisfactory than "Catholic" because it does not, as a matter of course, assert corporate connection with the Church called Catholic; but it is more satisfactory than any party name because it has no narrow connotation with a single epoch. Its use in the technical name of the Methodist Episcopal Church weakens the implication of corporate continuity that would otherwise characterize it. In our judgment it was not in 1910, and is not now, the *best* characterization of the Church; but not implying partisanship, it is not an impossible name, and for the sake of the unity and the era of good feeling that was counted upon as a result of a determination of the question by unanimous consent, we felt able to consent to what seemed the less desirable name of the two.

Of course the reasons that impelled us to support the name "Episcopal Church" in 1910 no longer apply and probably never will apply again. Those who held that this determination of the question would be accepted by general consent proved to be mistaken. Probably any hope of settlement otherwise than by a majority vote is equally fallacious, though it is a disappointment to think so. And it has been made clear now that the issue depends, not upon the word *Catholic* but upon the word *Protestant*. The issue is thus considerably simplified, and those who are not willing to cling to a term denoting a single epoch, must see that the only question remaining is, what, all things considered, is the *best* name to put in its place? This depends, in turn, upon the ultimate question: what do we wish to assert by the name of the Church? Churchmen must, obviously, range themselves definitely on one side or the other: they must stand for *all* of the life of the Church or for *part* of the life of the Church.

Men like Dr. Andrews, who are big enough to trample on all partisanship and to grapple with a large question in a large way, are the men who, finally, will settle it. They may not hit the solution right the first time. Our reasons for dif-

† *Central Churchmanship, or The Position, Principles, and Policy of Evangelical Churchmen in relation to Modern Thought and Work.* By J. Denton Thompson, M.A., rector of Birmingham, hon. Canon of Birmingham Cathedral. Longmans.

fering now with Dr. Andrews' conclusions may, or may not, seem to him sufficient. The point is that men of this sort are dealing with the question in a wholly non-partisan way. In that way, and by frank comparison of views, the right determination of the matter will be found. We quite recognize that it may not be THE LIVING CHURCH whose view will finally prevail. We ask no more than the privilege of submitting our own views frankly for the consideration of our fellow-Churchmen; and we welcome the frank statement of Dr. Andrews' views.

SEVERAL long-suffering clerical friends beseech us to plead their cause in the matter of an all too-common burden put upon the clergy, more often by inconsiderateness than by wilful cruelty: failure, that is, to pay the necessary traveling expenses

Don't Penalize Your Guests incurred in journeys undertaken at the request of guilds, clubs, and individuals.

No class of men give themselves so freely as do ministers of religion. They are always ready to preach special sermons, to give lectures, to conduct Quiet Days, to travel long distances when summoned by mourners; and only the limitations of time and physical strength ever make them refuse. A well-known priest said recently that if he had received half the sums charged by professional lecturers of less reputation, his last year's income would have been tripled; instead of which, he had expended his best powers freely when his brethren called for him. And that is true of hundreds of our clergy, and of other religious teachers.

But to expect them, in addition, to expend money as well as vitality and brain-force, is gross selfishness, or inexcusable carelessness. It is always understood that, under such conditions, even if the speaker is generous enough to waive the honorarium which he well deserves (and which he could use to good advantage in so many ways), those who invite him should either send him a cheque in advance for all the expenses he will incur, liberally calculated, or else ask him to give a memorandum immediately after his return, and then, without delay, transmit the full amount. To delay, perhaps to put him in the extremely unpleasant position of having to ask for the money he has expended on account of others: to assume that he means to give it as a contribution, instead of allowing him the pleasure of making his own gifts in his own way; or to suppose that the bare payment of two railway fares is sufficient; such rudeness is not uncommon, and we bear witness against it.

When next St. Perpetua's Guild asks the Rev. Father Cyprian to come over from his parish a hundred miles away and lecture, let it remember that it should provide a cab at each end of the journey, a seat in a Pullman car, that he may write or study at ease on his journey, his meals in the dining-car, with allowance for tips to waiters, and his entertainment in comfort and privacy while he is guest of the guild. If it is not ready to do this, it has no right to impose upon his kindness by asking him at all.

We are not now urging generosity towards the clergy in that field, but we are demanding for them ordinary, commercial, honest treatment. Let those of the laity who read, govern themselves accordingly.

ANSWERS TO CORRESPONDENTS

H. A. B.—We should think the paragraph mentioned would be entirely appropriate for the purpose.

IF ANY STRIKE THY HEART

(TRANSLATED FROM BODENSTEDT'S "SONGS OF MIRZA—SCHAFFY.")

If any strike thy heart to wound thee sore,
Let him there find a mine of richest store.

If hand of foe his missiles cast at thee,
Give thy ripe fruit, like richly laden tree:

And if thou diest, like the mussel go,
Yielding a pearl for death-inflicting blow.

HELEN MAUD GREENSLADE.

ROUSSEAU WAS THE father of the modern movement that studies the child that he may be dealt with in the wisest and most sympathetic way. He was the leader of those who make the securing of the highest welfare of the child the parents' chief duty. And yet his own children, as fast as they were born, were placed in foundling asylums lest they should interfere with his personal comfort.—*E. P. St. John.*

PARIS, December 8, 1911.

Americans famed for their love of travel are very much to the fore here in Paris. And Paris possesses in consequence a large number of hotels and pensions arranged with special regard to American likings, American comforts and (that goes without saying), American dollars! Our friends from the "New World" undoubtedly do an immense deal to help on the bread-winners, not of Paris only, but of every city and country in Europe.

Americans have also, as is well known, their own beautiful church in the *beau monde* quarter of Paris—the oldest and finest American church on the continent of Europe—and its daughter church in the Latin quarter. The 25th of November was the twenty-fifth anniversary of the consecration of this grand American church—dedicated to the Holy Trinity—the silver anniversary. The day was marked by thanksgiving celebrations of the Holy Communion, and thanksgiving hymns, "The Church's One Foundation" being sung in procession.

But besides the Americans who come to Paris with well filled purses, who come to find pleasure, amusement, European culture, and society, come to look at life in Europe from the rich man's position and standpoint, there is another class, a feminine class in particular, girls, young, bright, energetic, but whose parents have not yet "made their pile." These girls and some young men bravely cross the ocean and come to live for a time in Paris with study as their sole aim. They mean to learn all they can; the French language to begin with, at which they set to work in vigorous earnest; then art in its varied branches—music, singing, painting, sculpture, everything in fact that can be learnt in few places so well, nowhere better than in Paris. They take up their abode in the Latin quarter and find themselves at once in the artist's world, in the fervid French artistic atmosphere with its many pit-falls for girls of small means at an impressionable age. They generally occupy poor lodgings and take their food sparingly and irregularly. Sometimes they fall ill. A good woman from their own land, a woman of large heart and wide sympathies, noted all this, understood the difficulties and dangers by which these girl-students were hedged about. There was the girls' club doing good work and receiving a score or more boarders; the Student's Hostel had not yet been opened, but neither of these are for the sick nor for the very poor among the students. Something else was needed. The good deaconess said something else must be done. And forthwith she set herself to do it.

Her undertaking was on a small scale at first. She took a house, invited girl-students, girl-workers who were ailing, to go and be taken care of. She took in three or four only, to begin with; she had no room for more. Soon, however, applications became so numerous, the need of the applicants so apparent, the boon to them so self-evident, that a more extensive organization was imperative. Miss Carryl-Smith thought out her plans and solicited help and donations. Dr. Morgan, the distinguished rector of Holy Trinity, became her chief supporter. A committee was formed, patrons and patronesses secured. A house was taken, an interesting old house in the very heart of the Latin quarter—and a regular *Maison de sante*, as private hospitals are called in France, was organized. It was beautifully arranged, put under the care of noted physicians and surgeons, men known as well for their high principles as for their skill. An operating-room was arranged, and in addition to the general ward two or three private rooms, all entirely free to Americans, while any other English-speaking people were to be admissible at very low charges. Arrangements were made for the reception of maternity cases: the wives of artists and students living in cramped, inconvenient flats were invited to go to this bright new "home" for the arrival of the little stranger whose coming must always be a cause of expense and necessitate exceptional care both for mother and child. And just opposite the hospital is an old-world garden, once the grounds of a convent. There on fine days recovering patients may go to walk or sit at will.

Nor was this all. Miss Carryl-Smith's house is not only a hospital, it is also a house of hospitality of warm welcome to passers by. The ground-floor, arranged as reception-rooms, library, dining-room, is open to students, men as well as women.

They can go in there for meals, paid for by the week, at an extremely moderate rate. Thus many who would otherwise go ill-nourished, would live upon unwholesome food, hastily prepared in their own room or be driven to the cheapest of small restaurants, are provided with good meals simply and wholesomely cooked, partaken of in society of the best influence. Here they may stay on and read the papers, borrow books from the library, consult books of reference. Here, too, any English-speaking person, man or woman, who passes that way about tea-time, the hour and meal so full of home associations, may enter uninvited. The "cup that cheers" is served freely to all who come. Who can say how many young brave hearts, perhaps a little homesick, weighted maybe by difficulties encountered in their studies or their work, have been cheered to perseverance and fresh energy simply by that pleasant, friendly tea?

It goes without saying, that people of means and those who can spare but their mite, will make an offering from time to time. The successful and well-to-do will give their dollars, the poor and struggling their cents, in thankoffering to Holy Trinity Lodge and hospital. No distinction of creed is made in regard to patients or visitors, but the institution is faithful to its name. The good work was undertaken and is maintained in the spirit of Christianity, to the glory of the Holy Trinity.

St. Luke's chapel is within easy distance and its clergy are always at hand. For those unable to go out, and any others who like to join them, a service is held in the big room of the lodge every Sunday evening. The people assembled stay on as guests for an hour or two after the service. During the week, lectures and classes are held, all excellent, all attractive and interesting. A grand work this which must be supported and upheld to the full level of American wealth and American energy.

And now Advent services and Advent sermons are going on in all our churches and we are preparing for the festal serv-

Christmas Customs in France ices of Christmas. On Christmas Eve or Christmas morning rather, mid-night

Masses are said all over Catholic Europe. Glorious musical Masses are celebrated here in Paris. Our own English church of St. George is no whit behind the Catholic churches around. After the midnight Mass, whereat many persons make their Christmas Communion, people make merry and eat oysters. The restaurants are open all night long and the number of oysters eaten in the early hours of Christmas morning amounts in Paris alone to hundreds of thousands.

But Christmas-day is not so marked a secular festival in France and other Roman Catholic countries of Europe as January 1st. New Year's Day is one of the chief holidays of the year in France and Italy—a great public holiday. It is also the French and Italian Boxing-day. Children only receive their Christmas boxes on Christmas-day—children to whom *le petit Jesu* or the good St. Nicholas comes by way of the chimney. But New Year's Day is a day of universal present-giving and of universal tipping. You tip your servants, you tip your house-porter—big, fat tips; you tip the servants of the houses where you have dined during the year, you tip the *cocher* or the *chauffeur* more generously than usual; you may with advantage tip the tramcar conductor, and so on *ad infinitum*. You tip the tradesmen's boys; some few of the tradesmen tip you; or your servants—money for the latter, a portion of the wares they deal in for yourself. And tipping goes on all through the month of January. All through that month, too, visiting cards are exchanged through the post, and ceremonious calls made to express good wishes.

It is with the sincerest greetings of the season from Anglicans in Paris to Anglicans across the ocean that your correspondent closes this letter.

I. S. WOLFF.

WHEN YOU FIND yourself—as I dare say you sometimes do—overpowered as it were by melancholy, the best way is to go out and do something kind to somebody or other.—*John Keble.*

WHATEVER CHANGES the years ring to us, we must ever keep our eyes on the living Christ. He will always be all we need. There will never be an experience through which he cannot safely take us. We are leaving the old year behind, but we are not leaving Christ in the dead year. We need not be afraid therefore, to go forward, if we go with Him.—*J. R. Miller.*

DEATH OF THE BISHOP OF ABERDEEN

Dr. Rowland Ellis Passes to His Rest

DEPUTATIONS ASK LEGISLATION IN THE INTEREST OF GOOD MORALS

Two Convictions for Blasphemy in Leeds

OTHER CHURCH NEWS OF THE BRITISH ISLES

The Living Church News Bureau {
London, December 12, 1911 }

THE Bishop of Aberdeen was found to have departed this life in bed yesterday morning at Delgatz Castle, Turriff, where he was a guest. The Rt. Rev. Rowland Ellis, D.D., who was in his seventy-first year, was a Welshman by birth

Death of Bishop Ellis and education, and was ordained in the diocese of St. Asaph. He had been serving the Church in Scotland since 1884, and was consecrated Bishop of Aberdeen in 1906. *R. I. P.*

The Home Secretary, Mr. McKenna, received at the Home Office last Thursday a large and influential deputation, comprising representatives from seventeen

Deputation on Care of Public Morals societies, on the care of public morals. The deputation was introduced by Lord

Aberdeen, and its objects were explained by the Bishop of London and two others.

LORD ABERDEEN said that no expert thief could work with more skill and care than those who were engaged in trading upon certain tendencies in human nature in order to gain money, and no ordinary swindler could adopt more disguises. Art, the drama, and literature were severally invoked. They gladly offered testimony to the zeal and assiduity of the police in combating the evil, but more power to their elbow was needed in the form of further legislation. The BISHOP OF LONDON said that the deputation first called for the amendment of the Indecent Advertisements Act. There was an unnatural and ominous decrease in the English birthrate—from 36.3 in 1876 to 24.8 in 1910—and the national conscience was concerned as to the cause. Secondly, certain objectionable and demoralizing picture postcards and illustrated papers were sold. Thirdly, with regard to entertainments, their only concern was that the amusements provided should be of a clean and decent character. Then they desired to call attention to demoralizing books, and especially the sex novel. A legal definition of indecency should be brought in. Finally, they urged the passing of the Criminal Law Amendment (White Slave Traffic) bill.

The HOME SECRETARY, in reply to the deputation, said that not one word had been said by them with which his Department was not in complete sympathy. In attempting to deal by law with publications where the border line of vulgarity and indecency was often very fine, it became exceedingly difficult to lay down any definition in an Act of Parliament which would ensure the object they all had at heart. He was going to receive later on a deputation from the National Council for Public Morals, representing leading editors, publishers, booksellers, and others, who would be able to acquaint him from the professional point of view with the lines upon which, in their judgment at any rate, it would be safe to go. The Government had drafted a bill, which was entitled the Indecent Publications and Exhibitions Bill. He did not despair as to its getting through in the next session. Whenever public opinion was strong enough upon any subject the hands of Parliament could be forced; and he could assure them that they would have no unwilling instrument in him in their endeavor to move Parliament in that direction. He could recognize no claim for liberty which was to be used for the demoralization of the young and the helpless. It was not "grandmotherly legislation" to guard those who could not protect themselves. It was the duty of the State to safeguard children and young women from the gross and sordid attempts of persons who were working solely for gain in that most insidious trade which had for its end the gross corruption of the morals of the people. Turning to the question of the White Slave traffic, he saw a probability of more immediate action. A bill had been introduced into Parliament this session, and he asked that they should secure a sufficient body of private members of Parliament to ballot for that bill next session to secure it a reasonable place for second reading. Given that condition, his prognostication was that the bill would pass, and he would do his utmost both in Parliament and out of it to secure its success.

At Leeds Assizes last week an analytical chemist, who was stated to be president of the Free Thought Socialist League

Two Convictions for Blasphemy and the British Secular League, was indicted for blasphemy. The prisoner was found guilty and sentenced to three months' imprisonment. At the same Assizes a traveller was charged with having published blasphemous libels against the Holy Scriptures. He was found guilty and sentenced to four

months' imprisonment. So it would seem that we are not altogether as yet a Godless nation.

At the recent Birmingham diocesan conference the Bishop (the Rt. Rev. Dr. Russell Wakefield) delivered his inaugural address, and dwelt on the subject of "How to Win the Masses" Are We to Win the Masses to Our Blessed Lord?"—not only in Birmingham, but in other great towns.

He did not think they would ever get hold of the class of people he was talking about without determined open-air effort, such as had met with success in the London parks and in the East End. It was idle to dwell upon the errors of such men without at the same time considering the causes of their prejudices. They must get to close quarters with them. Let them see that there was a desire to do what was best for them and they would soon soften. But there must be a constant emphasis upon the need of the Spirit of God. Culture was no substitute for Christ. He felt intensely that it was no use trying to deal with what were called the masses unless one knew in some detail what they were striving for, and could show them that one knew. The life of the priest in an urban parish left him, however, very little time for anything but his immediate duties. The Bishop said he should rejoice if they had in Birmingham a few able, unattached clergy living together in some central position, who could undertake the winning of the masses for Christ, and be able to keep abreast of all new thought that, in very truth, they should be apt to teach. He would not greatly mind by what name they were called, or, indeed, what garb they wore, so long as they brought the full meaning of Christ home to the souls of men.

The first production of the Morality Plays Society, Mrs. Dearmer's "The Soul of the World," which was given during the first week of this month before large audiences at the Imperial Institute, South Kensington, has not, on the whole, been favorably received by either the dramatic critic of the *Times* or of the *Church Times*. In the *Times* criticism we read:

"Certainly the costumes are elaborate and often beautiful; they are also, we understand, archaeologically accurate, where accuracy was possible. The grouping is sometimes effective and the lighting ingenious. The spectacle is well enough, and Mr. Martin Shaw's music, which comprises old Hebrew, German, and English melodies, is interesting and well performed by an orchestra and a large choir. But they play seems to fall between realism and—to use an equally bastard word—moralism. It falls short of the hearty, matter-of-fact certainty of the early Miracles, and is too vague in its message to the modern world to furnish a stout excuse for its existence."

With the Bishop of London's permission, the Rev. C. W. Bollmann, the German Old Catholic priest in London, cele-

Old Catholic Service Held brated the Holy Mysteries according to the German Old Catholic rite at the Church of St. Mary the Virgin, Charing

Cross Road, last Sunday morning. In his sermon he said that his mission for foreign Old Catholics would tend to peace and reunion with the English Church. These services will be continued at this church every Sunday morning. To avoid any possible misunderstandings the secretary of the Society of St. Willibrord (the Rev. G. E. Barber) writes (1) that Rev. Mr. Bollmann is in full communion with the Church of Holland and the Continental Old Catholic communities, and with no other body (*i.e.*, Bishop Mathew's sect); and (2) in regard to the use of a parish church in England by the foreign Old Catholics, that the relations between the Church of England and the Old Catholics is "in some respects unique and unlike those at present existing between us and any other religious body, the actual conditions of what I may term personal intercommunion having been established and confirmed officially on both sides."

J. G. HALL.

THE THOUGHTS OF THE HEART

NO ONE CAN THINK on religion aright unless he is near to God. Religion is a matter that needs to be felt in the heart if its great truths are to have their just significance and order in the mind. An essay on music by one who had no music in his soul would be an arid affair. Conversation, discourses, or essays on religious themes by those destitute of the sense of the presence of God are but sounding brass and tinkling cymbals. One may so have Christ within as constantly to exhale a kind of spiritual atmosphere that will be felt by those coming into his presence, and that will do more to make his thoughts clear and his words effective upon the great themes of religion than any kind of training or polish. When one has a deep sense of God in his soul, he sees the things of religion in their right relation, advances into constantly unfolding disclosures of God's deeper mysteries, and is able to perceive with more than natural acumen the deeper truths that lie hidden in God's word.—*Northwestern Christian Advocate*.

THE LIVING CHURCH

PRESIDENT TAFT LAYS CORNERSTONE IN NEW YORK

First Settlement House for the Blind in Course of Erection

OTHER METROPOLITAN NEWS OF LAST WEEK

Branch Office of The Living Church
416 Lafayette St.
New York, December 26, 1911

PRESIDENT TAFT came to New York last week, and on Wednesday afternoon laid the cornerstone for the first settlement house in the world, for the blind, at No. 111 East Fifty-ninth street. About two hundred blind men and women cheered the President's remarks. Former Ambassador Joseph H. Choate and Governor Dix, Bishop Burch and other notable men were on the platform. The Bishop Suffragan read appropriate prayers and Mr. Choate made an address.

The appearance of *The Living Church Annual* and of the *American Church Almanac* in the bookstores on Monday of this week was

Interest in Church Statistics the occasion of much interest in the annual statistics of the Church as reported in these two publications. Several of the larger daily newspapers published articles on the growth of the Church, basing their statistics upon those of the *Living Church Annual*. The *Tribune* points out that these figures do not bear out the sensational "reports of falling off" that had been published during the past year, observing that where, in the metropolitan district, there were, a decade ago, 22 churches that had 1,000 members (communicants?) or more, now there are 35. The *Herald* chronicled the gains as well, but also pointed to the undoubtedly decrease in children in the city Sunday schools.

Workmen who make the city's gas supply are at variance with the officers of the Consolidated Gas Company.

City's Gas Supply Menaced by Strike Alleging that a committee with the president of the company, the men determined to strike, and to deprive the city of the supply of gas. This alarming state of affairs has been considered and acted upon by prominent ministers and clergy. By personal appeals to the disaffected laborers the committee secured a promise from the leaders at the works that the churches and homes and factories and all other public and private places will not be put into gloom at Christmas-time. The arrangement is, however, only for a postponement of the threatened strike over the holidays. Conditions excite great apprehension for the near future, and concessions will be necessary to avert the calamity. On the Clergyman's Committee were Canon George William Douglas of the Cathedral of St. John the Divine, the Rev. Dr. Frank Oliver Hall of the Church of the Divine Paternity, and the Rev. Charles S. McFarland, who is secretary of the Interdenominational Committee for the Promotion of Industrial Arbitration.

Much excitement was caused on Saturday afternoon, December 16th, by fire discovered in the basement of the parish house of St.

Parish House Damaged by Fire Thomas' church, at Fifty-third street. The damage was slight, but the volume of smoke was quite alarming and penetrated into the temporary church structure facing on Fifth avenue. It is thought that the fire started from a cigarette or cigar stub that had been thrown into a heap of shavings by a careless workman.

John Bigelow, the aged author, journalist, and diplomat, died at his home, 21 Gramercy Park, Manhattan, on Tuesday morning,

Death of John Bigelow December 19th, aged 94 years. He was active almost to the last. Death came peacefully. The funeral was held in St. George's church,

Stuyvesant Square, on Friday morning at 9:30. The interment was at Highland Falls, N. Y., where Mr. Bigelow had a country estate. Great crowds from all walks of life attended the funeral.

Mrs. Mary Crooke Hoffman, widow of Dean Hoffman of the General Theological Seminary, died at her home in Gramercy Park, on Friday, December 22nd. Mrs. Hoffman

Death of Mrs. M. C. Hoffman was born on March 15, 1829, in Somerville, N. J. Her father was Peter Zabriskie Elmendorf and her mother Maria La Grange Van Vechten. She was married to Dr. Hoffman in New Brunswick in 1852. They had ten children, two of whom survive them, S. V. Hoffman and Mrs. John Henry Watson. Mrs. Hoffman was first directress-general of the Holland Dames, vice-president of St. Luke's Home, and a member of the Jekyl Island Club, the Huguenot Society, the Colonial Dames, and the Daughters of the American Revolution.

The funeral was held on Tuesday in Trinity Chapel, and interment was made in Trinity cemetery.

The first service for Orientals in the Cathedral of St. John the Divine will be held in St. Saviour's Chapel on Sunday afternoon, December 31st, at 2:30. Archdeacon Nelson and the Rev. Dr. Abraham Yohannan will officiate.

THE WORK OF A man must be measured by his life, not by his failure under a single and peculiar trial.—*Froude*.

TWO MILITARY SERVICES IN PHILADELPHIA

Valley Forge Commemoration at Christ Church and
Washington's Death Anniversary at St. James'

OUTLOOK FOR CHRISTMAS IN THE QUAKER CITY

Bishop Rhinelander's Third Advent Conference

OTHER CHURCH NEWS OF THE CITY

The Living Church News Bureau
Philadelphia, December 26, 1911

THE Third Sunday in Advent was marked by two striking military services. The Valley Forge Commemoration at old Christ Church was unwontedly picturesque. The quaint old colonial edifice was beautifully decorated with buff and blue and with the National colors. The pew which Washington occupied during his residence in Philadelphia, was appropriately draped in black. Just before the service began, a bugler, standing among the graves in the churchyard, sounded the "Church call," and then when the Color Guard had brought in the flags of the state and nation and the facsimiles of the Revolutionary standards, "To the Colors" was sounded, and all stood in attention. Evening Prayer was said by the Rev. G. Woolsey Hodge, chaplain of the Pennsylvania Society of Sons of the Revolution, under whose auspices the service was held, assisted by the Rev. Dr. Louis C. Washburn, rector of the church. The Rev. Edward M. Jeffreys, D.D., rector of St. Peter's Church, preached the sermon. The choir was augmented by a full orchestra with horns, and the *Magnificat* and *Nunc Dimittis* were sung to festal settings composed by Frederick Hall, organist of Christ Church, especially for this occasion, and dedicated to the Sons of the Revolution.

Meanwhile at St. James' Church, which made with Christ Church and St. Peter's the third of the group of churches of which Bishop White was rector, the 112th anniversary of the death of Washington was commemorated by the First City Troop of Philadelphia. The troopers marched to the church resplendent in their dress uniforms, vastly different from the rags which Washington's veterans wore, and occupied seats in the nave. The church was crowded with an interested congregation. The rector, the Rev. William C. Richardson, D.D., dwelt in his sermon upon the social movements of our time, and urged a greater insistence in training our children to regard the rights of others. The choir of fifty-four voices, under the direction of S. Wesley Sears, rendered the service admirably. The organ was supplemented by a quartet of brass instruments and tympanie from the Philadelphia orchestra.

When Christmas Day falls on Monday, there is apt to be a falling off in the observance of the Feast on the spiritual side, at

The Christmas Day Exodus any rate in the city churches. In the first place, an astonishingly large number of persons in Philadelphia still call some little town up the state, "home," and when there is a double holiday, Sunday and Christmas together, it means that hosts of them will take the chance to go back and celebrate it with kinsfolk and old friends. That makes empty pews. So does the exodus of another detachment, who go to make holiday at some resort, or to visit friends. Then, also there is the steady pressure, felt among Church-people to an indefinite but appreciable extent, of the prejudice against going to church at any other time than Sunday morning. "Two Sundays in succession!" such people groan, and think the Protestant congregations which sing their carols on the Fourth Sunday in Advent rather to be envied. So there is not, one imagines, quite the same feeling about Christmas this year, as sometimes there is. None the less, the Church customs and traditions had widespread observance, with festal music, holly and evergreen, children's services, and, above all, joyful Eucharists, to commemorate the Nativity of the Holy Child.

The third in Bishop Rhinelander's series of Advent Conferences at St. Mary's, West Philadelphia, was held on Wednesday evening,

Advent Conferences at St. Mary's December 20th, and was largely attended and most helpful. Discussing "The Witnessing of the Church to the Teaching of Our Lord," the Bishop pointed out that the Church came into being as a society of witnesses to an actual experience, not as a group of seekers after truth, or of philosophers holding kindred theories. Secondly, the witness was borne primarily not to the teaching of one who was dead, and whose thoughts must be perpetuated, but to the present help of a living Lord. The Epistles which testify to this, came before the Gospels; and the Gospels were written, not to produce faith in Jesus as the Christ, but to help those who already knew Him as the Christ to make their discipleship more complete and their witness-bearing more intelligent. Their witness was borne by Creeds, by preaching, and by life, and the Gospel was from the first both social and sacramental—sacramental because social. Lastly,

the motive which inspired the new society could not be explained by anything except their wonderful experience, nor could it be defined as anything else than the power of the Holy Spirit.

This series of Conferences, undertaken, as it was, in the midst of many burdensome and distracting duties of administration, has been welcomed with enthusiasm by the people of the diocese. The Bishop's training as a teacher especially fits him for such service, and it is felt that this method, which he has chosen, of fulfilling his office as chief pastor, is fraught with possibilities of the largest good.

The annual meeting of the Free and Open Church Association was held at the church house on Tuesday afternoon, December 12th.

Free and Open Church Association Mr. Edward F. Pugh was chosen chairman. The General Secretary, the Rev. John A. Goodfellow, presented on behalf of the Board of Council the thirty-sixth annual report, to which was appended, as usual, the report of the Massachusetts branch. The number of churches and chapels reported was 6,650 of which 5,785, are free, or 86.75 per cent. Mr. W. W. Montgomery, Mr. Charles W. Cushman, and the Rev. John A. Goodfellow were elected respectively, president, treasurer, and general secretary. Hon. Seth Low and Mr. Orlando Crease were elected vice-presidents and the following gentlemen were chosen as the Board of Council: the Rev. G. Woolsey Hodge, the Rev. Henry M. Medary, the Rev. James B. Halsey, the Rev. Geo. J. Walenta, Messrs. Edward F. Pugh, R. Francis Wood, Maj. Moses Veale, George S. R. Wright, John Lewis Evans, Allen Childs, Henry Budd, and W. Stanton Macomb. The receipts for the year were \$208.58. Over four hundred churches and chapels are reported as kept open daily for private prayer.

A very successful mission has just been held at the Church of the Beloved Disciple (Rev. Dr. Blanchet, rector), conducted by the Rev. H. Page Dyer, of the Ascension parish. For some time the parishioners and friends have been praying for the success of the mission, which was thoroughly advertised.

Sunday evening, December 10th, the missioner was greeted by a good congregation. There were two celebrations of the Holy Communion daily, at 6 and 8 A.M., Bible study at 4 P.M., and preaching every evening with rousing congregational singing. Wednesday and Saturday afternoons were devoted to the children. Between these services the missioner was busy meeting people privately by appointment. Many intercessions were requested and offered daily, while the question box led to the explanation of many Church usages not generally understood by the people. Saturday was occupied mostly in hearing confessions, some coming as early as 6:30 in the morning. The only service on Sunday morning was the choral celebration of the Holy Communion with full choir, at which the rector was celebrant and the missioner was the preacher. After this service Father Dyer witnessed the signing of many resolution cards and gave his parting blessing to a large number of people. Father Dyer's mission will long be remembered here as a means of great good to those who attended it.

A NEW YEAR'S RESOLUTION

BY ZOAR.

CHESE words "A New Year's Resolution," cannot fail to bring a smile to the reader's face. "Is the writer still so young," he will exclaim, "that she still believes in New Year's Resolutions?" Ah! but indeed she does. The old comparison of life, as a book with so many chapters, is too true a one to be discarded, simply because it happens to be old.

To those who are drawing to the end of that first volume, *Life in this world!*—volume so full of mistakes, of blots, of soiled and torn pages—the thought of many chapters already completed must come with a tremendously solemn warning. The book is growing thin; ere we know it, we shall have reached its end. What, then, of the remaining pages? What of the coming chapter—the New Year which, for aught we know, may be the very last one of our book? What heading shall we give to it? What is its leading thought to be?

Would not *Service* be an appropriate one? The service of God, service of our fellow men; for what makes life really worth while? Surely not what we can get, but what we can *give*. Wherever we are, whatever we do, in small or in great things, in the home or in the professional life, in the mansion or in the boarding house (though "cottage" would have sounded so much more poetical), ever busy, using all the talents God has given us, in this great and constant service, this will make a splendid new chapter.

Service then is to be our motto, our aim for the coming year, for thus only shall we be true followers of Him, who came not to be ministered unto, but to minister, and to give His life, a ransom for many.

IF YOU ARE doing any real good you cannot escape the reward of your service.—*Patrick Flynn.*

CHRISTMAS PLANS IN CHICAGO

Some Outline of Celebrations of the Day

EPISCOPAL VESTMENTS PRESENTED TO THE BISHOP
SUFFRAGAN-ELECT

Increase of Parochial Social Activities

OTHER CHURCH NEWS OF CHICAGO

The Living Church News Bureau
Chicago, December 26, 1911

SEVERAL features of Christmas-tide seem to be unusual, this year, in Chicago. An increased number of parishes have announced midnight celebrations of the Holy Eucharist, most of them beginning at 11:30 p. m. of Christmas Eve, though some have been scheduled to commence just before midnight, and one service is set for 11:15 p. m. The coincidence of Christmas Eve with the Fourth Sunday in Advent has been the occasion for almost universal announcement of children's Christmas vespers, or carol services, during the afternoon of this Sunday, the congregations looking forward to the midnight Eucharist, substituting these children's services for the usual Sunday evening hours of worship. The growth of the number of good Sunday school choirs in the past year or two throughout the diocese, lends a special feature of effectiveness to these Christmas services for the children. There seems to be an unusual outpouring of generosity, too, on the part of the Sunday schools generally, this year, in that so many of them have asked their own children to bring presents to their own Christmas festivals, to be given away to other Sunday schools or children in families, especially to those in the foreign districts of the city. A few years ago this custom was confined to a very few of our Sunday schools, but now it seems to be far more widespread. All of this is in addition to the Sunday school Christmas offering for diocesan missions, collected through the Advent mite-chests distributed for this purpose through the diocesan Sunday School Commission, and it is also in addition to the larger number of boxes of presents sent to the mission field among the Indians and the colored people, through the Junior Auxiliary. Some parish branches of the Junior Auxiliary have been working ever since last January over their quota of these missionary boxes, and the number of these presents sent out from Chicago this year has reached a gratifying total.

The children who are under the tutelage of the Church, these days, are surely being taught that "It is more blessed to give than to receive," and the way in which the children in the less-advantaged neighborhoods have rallied to this leadership in giving has sometimes been a surprise to those who had expected this kind of helpfulness only from the well-to-do portions of the city and suburbs. In this connection it is also interesting to note that the last convention journal gives an increase of ten per cent in the enrolment of the Sunday schools of the diocese achieved during the last convention year. There could scarcely be a more encouraging sign of growth and life than this, for children of Chicago are being taught all along the line by some of the most enthusiastic leadership to be found in the whole country. We may be pardoned for quoting the remark of a thoroughly posted leader in the public school work of Chicago, lately arrived from the East, in which the statement was made that the whole atmosphere of the schools in Chicago is a stimulating surprise and a delight, on account of the zest and the splendid spirit among the children. The Church is realizing this, too, as is well shown by the increasingly fine work of her Sunday schools, all over the city.

There is, we fear, an unusual amount of poverty in Chicago this winter, owing to the large numbers of people who are

Christmas Dinners for Poor Families out of work. Accordingly greater efforts than ever have been made to send Christmas dinners broadcast among the poor.

The Church has done a great deal of this kindness, this year, nearly every congregation contributing to this effort, either by its own individuals, or through the coöperation of the Cathedral clergy and the Sisters of St. Mary's Mission House, as well as through the United Charities, and the numerous centers of the Juvenile Protective Association. Fortunately there is no such especial strain this year as that of last Christmas, when there were tens of thousands of hard-working people joining in the Garment Workers' strike, but many fear that there will be even more suffering as the winter advances, owing to the wholesale way in which men are being laid off in some lines of

business. The United Charity workers are frankly stating that they wish the Christmas spirit would perhaps moderate its spasmodic giving at Christmas time, and spread its gifts more steadily over the whole winter.

The chief event, of course, in everyone's diocesan fellowship, at this time, is the consecration on the 27th of the Ven. W. E. Toll to be

Present Vestments to Suffragan-elect the first Bishop Suffragan of Chicago. The clergy of the diocese gave Dean Toll his episcopal vestments, at the meeting of the Round Table on Monday, December 18th, the address of presentation being made by the Rev. J. H. Edwards, of the Standing Committee.

The Church of the Ascension (which, by the way, has discontinued its midnight Christmas Eucharist in recent years) has begun

The "Open Door" at the Ascension a new departure in the way of the Sunday afternoon "Open Door." Its parish house is now open every Sunday, from 3 to 5 p. m., and committees of the women of the parish are on hand to welcome the women of the neighborhood who are living in boarding houses, and who have no suitable place to spend their Sunday afternoons. Music and other forms of suitable entertainment are provided, and tea and wafers are served free. Miss Caroline Larrabee is the chairman of the committee in charge of this new and promising undertaking.

The spirit of Social Service is alive in several of our congregations, this year. St. Paul's, Chicago, has for some years had a good-sized "Committee on Social Service," with regular meeting and with a regular corporate Communion. At St. Luke's, Evanston, the rector has just appointed Mrs. I. L. Hammond as chairman of a special committee to coöperate with the Evanston Charities. At St. Margaret's, Windsor Park, the Rev. Hugh L. Spence, priest-in-charge, has just appointed a Social Service Committee, to work under his own supervision among the needy of the neighborhood.

A number of Church people are members of the Chicago Grenfell Association, and Mr. W. R. Stirling is the secretary of this group

The Grenfell Association of people who are helping Dr. Grenfell's Labrador work. On the afternoon of Holy Innocents' Day there will be an informal reception to Dr. Grenfell given by the Association in the Church Club rooms, the address of the occasion being given by the Doctor, who is in Chicago for a brief visit.

On December 15th the Rev. George M. Babcock, rector of Calvary Church, Chicago, observed the tenth anniversary of his ordination.

Observes Tenth Anniversary His parish paper for December gives the leading data of his work during this decade, in his previous charges, showing a large amount of activity; debts on four parishes and missions having been cleared off, the interiors of two churches completed, one rectory and one guild hall built, three new missions established, and one other revived. The anniversary was signalized by a special celebration of the Holy Eucharist.

The Ember Guild in the Fifth Department is now in charge of Bishop Weller, who was elected director-general of the guild for

Ember Guild Intercessions this Department, at the last annual meeting. The Bishop sent out to every member of the guild a special list of intercessions for possible and actual candidates or postulants, thus answering the requests sent to him by several members of the guild, for this purpose. The membership is now scattered all over the Church, from ocean to ocean. There is abundant need for a largely increased membership, in spite of the very encouraging increase in the enrollment of many Church seminaries of theology within the past year.

There are no canonical boundaries of parishes in Chicago, but on all three "sides" of the city the clergy have, to considerable extent, agreed among themselves informally

Establish Parish Boundaries to limit their aggressive work to certain territory around their respective church buildings. The rectors of Calvary, St. Barnabas', and St. Andrew's, on the West Side, are the latest to arrange such personal agreements.

The Rev. W. S. Pond has been elected chaplain of the Chicago Local Assembly of the Junior Department, Brotherhood of St. Andrew, for the year commencing on the recent St. Andrew's Day.

TERTIUS.

THE ORIGIN OF THE WORD MISSIONARY.

THE ANCIENT ROMAN officials in the amphitheatre included a functionary named the "Missionarius," whose duty it was to stand watching the attitude of the emperor while the gladiatorial conflict was going on. When one of the combatants fell, if Caesar felt an impulse for clemency, he signalled the "Missionarius" his will that the victim should be spared, and the messenger ran down into the arena to convey the dictum of mercy to the victor. The early Christian Churches soon borrowed the word from the arena, and it was transfigured as is every human factor which Christianity touches. The Christian Missionary is the only messenger of mercy that the world has known and he is taking his messages wherever man is found.—*Springfield Churchman*.

DEATH OF BISHOP KENDRICK

THE senior of our domestic Missionary Bishops in active service, the Rt. Rev. John Mills Kendrick, D.D., Bishop of New Mexico, passed to his rest at Pasadena, Cal., on December 16th. He had been stricken with apoplexy a few weeks previous, while at his summer home at Oceanside, near Pasadena, and been taken to a hospital in the latter city, where he passed away. He was eighteenth on the roll of the House of Bishops and was 75 years of age.

Bishop Kendrick was born at Gambier, Ohio, May 14, 1836, and was educated at Marietta College in the same state, taking the degree of A.B. in 1866. Two years later he was admitted to the bar in New York, though his practice of the law was soon interrupted by the outbreak of the war. He enlisted as first lieutenant adjutant of the 33rd Ohio Infantry, became captain, and served something over a year. Returning to Ohio, he studied for orders and was ordained deacon in 1864, and priest in 1865, both by Bishop McIlvaine. His diaconate was spent at Put-in-Bay, Ohio. After he was priested he was rector successively of St. Andrew's Church, Fort Scott, Kansas, St. Paul's, Leavenworth, Kansas, and the Good Shepherd, Columbus, Ohio; then superintendent of city missions in Cincinnati, general missionary of the diocese of Southern Ohio, and since 1889, Missionary Bishop of New Mexico, and also, until 1910, of Arizona. Of late years he has resided at El Paso, Texas, which, with the surrounding territory in the extreme western part of that state, is a part of his missionary district.

His district was probably one of the most difficult of all our missionary fields, and, until Arizona was separated from it, was the largest in the mainland of the United States. The sparseness of the scattered population, particularly in his earlier episcopate, and the paucity of resources, added to the natural difficulties of the situation. At the outset of his episcopate the Church was almost unknown in New Mexico; at its conclusion there are reported 19 clergy, 31 parishes, and missions, and nearly 2,000 communicants.

A special service over the remains of the Bishop was held in Los Angeles on December 18th, when Bishop Johnson and many of the neighboring clergy were present. Mrs. Kendrick, who is very ill at Oceanside, was neither able to be with the Bishop in his last illness nor to attend the funeral, and her condition is such as to afford grave anxiety.

The burial service was held at Trinity pro-Cathedral, Phoenix, Ariz., on the afternoon of Tuesday, December 19th. Bishop Atwood, who succeeded Bishop Kendrick in Arizona, officiated, assisted by Archdeacon Warren and the Rev. Henry Easter, both from the missionary district of New Mexico. Of the Arizona clergy there were present Dean Scarlett and the Rev. Messrs. J. R. Jenkins, E. W. Simonson, and Bertram R. Cocks. The Bishop's daughter, who had been seriously ill in Phoenix, was able to be present at the funeral. Mrs. Donald Campbell, a sister, had accompanied the body from Los Angeles. The pallbearers were Chief Justice Edward Kent, Governor R. E. Sloan, Colonel James H. McClintonck, N. A. Morford, E. J. Bennett, Dwight B. Heard, Judge J. H. Kibbey, W. H. Robinson, Dr. Charles A. Van der Veer, all of Phoenix, and Judge J. J. Hawkins of Prescott. Bishop Atwood conducted the committal service, assisted by the Rev. E. W. Simonson.

The Ven. Percy C. Webber, who was conducting a mission at St. John's Church, Albuquerque, N. M., at the time of the funeral, celebrated a requiem Eucharist at that church on the morning of the interment.

A NATIONAL MUNICIPAL WORK

SPREAD OF THE MUNICIPAL PROGRAMME OF THE NATIONAL MUNICIPAL LEAGUE, FOCUSING THE EXPERIENCE OF MUNICIPAL WORKERS, IMPROVING THINGS BY APPRECIATION.

BY CLINTON ROGERS WOODRUFF,
Secretary National Municipal League.

CO speak of a "National Municipal Work" seems to some a contradiction of terms, but it is only apparent. It requires but a moment's reflection to realize that the municipal worker in any one city should know what the municipal workers of other cities are doing, that the experience of all should be at the command of each. To serve this end has been the aim of the National Municipal League from its inception in 1894.

The National Municipal League has been an open forum for the prompt and sympathetic discussion of all phases of the city problem and for all proposed remedies, a careful investigator of the facts as a precedent to the formulation of policy, a clearing house of information, and a factor in the development of an intelligent and effective citizenship.

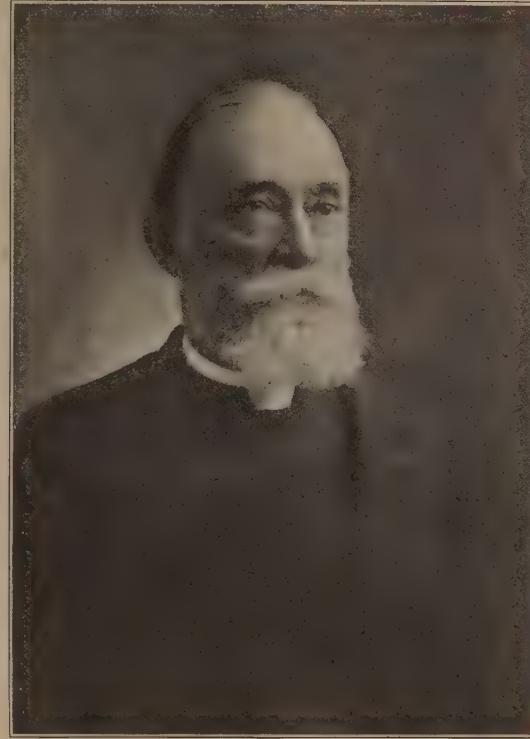
From the beginning the League has given the widest latitude to discussion, but has not submitted itself to any line of policy until after the most painstaking study and investigation. Many an alleged panacea has been exploded when subjected to the test in the League's annual meeting, while many an earnest but timid effort has been developed and strengthened. It is because of this mingled breadth of interest and caution that the National Municipal League was recently classed both among the leading reform organizations of the country and among educational societies by the *Engineering News*. This publication began a thoughtful review of recent federal and state collections of uniform municipal statistics in this way:

"Thanks to the National Municipal League, the Congress of the United States, acting through the Bureau of Census,

and a number of state legislatures, acting through various administrative departments, there is now being brought together, year by year, an increasingly large and valuable collection of municipal statistics. Following more or less closely the classification of the National Municipal League, these municipal statistics are sufficiently uniform to afford what has been needed but lacking for so long a time; that is, means for comparing some of the many activities of our cities."

Not only in the realm of municipal accounting and statistics has the league done important constructive work; but in the field of charter revision in all its several phases, in nomination reform, franchise policy, and civic education, the league has made important contributions of widespread usefulness.

Because the secretary of an organization is perhaps "too much in the woods to see the trees," and so cannot always describe its work in true perspective, I am apt, when writing of the League, to quote pretty freely from what others have said of our work. In commenting on the influence of the League's now widely known "Municipal Programme," which consists of a Municipal Corporations Act and a series of constitutional amendments designed to give effect to the League's policy of municipal home rule and a simplified form of effective city charter, Dr. Delos F. Wilcox, the franchise expert of the New York Public Utilities Commission and the author of *The American City*, has pointed out that while the programme has nowhere been enacted into law as a whole, its influence has been felt practically everywhere "under the flag." It was published in full in Honolulu for the benefit of the Hawaiian



THE RT. REV. J. M. KENDRICK, D.D.,
Late Bishop of New Mexico.

legislature. It was used by the Havana Charter Commission and by the Porto Rican Philippine Commissions. It has left marked traces in the new constitutions of Virginia and Alabama, and has formed the basis for a sweeping amendment to the Colorado constitution. The charter commissions of nearly two hundred cities have used it; it has formed the basis for agitation for charter reforms in as many more.

Dean Delany, of All Saints' Cathedral, Milwaukee, in commenting on the League's policy, said that at first one is inclined to feel that social and political reformers of the League type are too easy-going and optimistic; but "one soon discovers it is all part of their method of social reform—the method of improving things by appreciation; by believing there is good in other men; by assuming that most people really want good government, and that even the worst politicians have their good qualities, to which appeal can be made. It is the opposite of the method of denunciation, the method of pessimism." The method "relies on the plain statement of the facts about municipal conditions and the inevitable working of those facts upon the social conscience of the community."

For the most part, the officers and directors of the League represent "the young-man element," active exponents of the "new politics" based on the principle of common sense and business methods applied to the functions of local government, and a proper regard for the welfare of the community as a whole. As individuals, giving proof of the strictly nonpartisan character of the League, they represent all parties, all factions, all interests. Many are Republicans, others are Democrats, some are independents. They represent the conservative and the radical elements; they include high tariff protectionists, low tariff advocates, and free traders, but without exception they are men who believe in taking part in public affairs, in giving concrete form and expression to their convictions, in being on the firing line of the movement.

While in Toledo, Ohio, addressing the state convention of the Young Men's Christian Association, an active official of the League met a Texas editor who personally thanked him for some help the League had given a few years previously, and which had been instrumental in breaking up a corrupt condition of affairs and in starting the community on a career of improved government. He also met a Chicago man who spoke of the part the League's municipal accounting work had had in securing a thorough overhauling of that city's accounts, incidentally saving the city many hundreds of dollars; and in a conversation with a Toledo man, the latter referred to the great help the League had been in their local contests in keeping bright the spark of hope and courage and in maintaining a high standard of civic righteousness. As he boarded the train to return to his home, he purchased a Chicago paper, in turning the leaves of which he discovered one of the League's syndicate articles.

It is, however, as an inspiring and educational factor that the League has performed its greatest and most useful function. It has at all times and under all circumstances been seeking to raise the standards of municipal government in American cities and to arouse their citizens to their duties and opportunities.

THE LATE DR. CHAMBRÉ

BY WILLIAM COBLEY WINSLOW, D.D., Ph.D.

THE soul of Albert St. John Chambré, priest and doctor, went peacefully forth, and up to God from the rectory of St. Anne's in Lowell, Massachusetts, in the morning hours of December seventh of this year 1911. Then one of the most steadfast believers in the faith taught in our creeds, one of our most devoted pastors, and one of knightly courtesy and constant personal kindness to others, ceased from his earthly labors. I add to this, one of generous appreciation of true goodness in other faithful workers whose interpretation of doctrine differed somewhat from his own, passed to his reward. His admiration and love for Dr. Donald, successor to Phillips Brooks at Trinity Church in Boston, well illustrates the last mentioned trait of our departed friend.

Dr. Chambré possessed a dual mind and heart, the meaning of which I will explain. He had a decisive touch of the old Puritan in his manner of belief and in living up to it. Some passers-by might think him rather rigid and too precise, in thought and action. Those who passed, especially those who met him often, observed a kindly, even lovable side to his nature. It was seen that he could be very sociable, enjoyed

playful as well as serious conversations, and his friends knew that he could partake of a good dinner with all proper zest. Usually he simply listened to the stories of clerical experiences, but he could add an apposite remark, or an anecdote of his own, as a corollary. His constant attendance at the monthly dinner of the Clerical Club of twenty members, followed by a paper, attested this pleasing side of Dr. Chambré to his friends.

This steadfastness, this dual mind and soul, were buttressed by remarkable endurance. He possessed the mental, perhaps bodily powers of endurance but he certainly practised remarkable endurance. For eighty-seven years St. Anne's has had but two rectors, Dr. Edson and Dr. Chambré and for nearly

twenty-eight of these in a parish of numberless pastoral demands of every kind, without flinching, he has stood at the helm; often without a curate; holding constant services; filling various positions of secular, educational, and religious trusts in Lowell and the diocese; attending Loyal Legion (he was chaplain in the Civil War), and Masonic gatherings; serving for many years past as Dean of the Eastern Convocation and trustee of the General Theological Seminary and of St. Mark's school at Southboro. Yet his endurance abided with him to the last.

He had a celebration and ser-

vice on Wednesday morning—passing quietly away in his bed on the following morning. For the past two years he has been without a curate in a parish needing two curates; and, owing to the trying illness of his wife, for over two years he had taken no vacation.

On November 27th, at the Clerical Club I sat beside him at dinner where he said the blessing for us. (Is that blessing as a benediction for us now to recall?) I said to him:

"Doctor, you are overtaxing your powers of endurance."

He replied:

"I expect to work on till I am too ill or weak to work anymore, and then I will stop."

He must have filled out a half century of service to his fellowmen.

Between forty and fifty of the clergy, including the president and secretary of the Standing Committee, and the secretary of the diocese, attended the funeral conducted by Bishop Lawrence. Outside the crowded church stood hundreds of people as the bell tolled, and on every face I saw written respect and love for the good pastor, the good preacher, the good and dear friend, so suddenly removed by death from the somewhat quaint and most interesting gray stone church, chapel and rectory, in old fashioned architecture, where he had so long ministered. Speaking to me of the great and enduring reward, this man, born on St. John Baptist's Day and thus named, remarked to me, "If I can but glimpse the Beatific Vision, that will be reward enough." In God's own time he will have this consummate realization.

Boston, December 11, 1911.

A RELIGION OF JOY

THE COMING OF CHRIST brought joy to the world. "I bring you good tidings of great joy," was the angels' message to the shepherds. The world was full of sorrow before, and there was no comforter. Jesus went about among the people dispensing joy. Every one who met Him went on his way a little happier. He said to each person He saw: "God is your Father," and that is joy. He declared forgiveness of sins, and that set hearts rejoicing. He spoke of the resurrection and immortal life, and that dried mourners' tears. A legend says that as Jesus walked away from the grave on the morning of the resurrection, sweet flowers grew in the path behind Him. It is true, at least, that wherever He has gone all these years He has left gladness in His path. Christianity is a religion of joy. It does not remove all sorrow, but it takes the bitterness out of tears, and puts into the heart the new song which sings in the darkest night. We do not well or fitly confess our Lord unless we have learned to be rejoicing Christians.—J. R. Miller, D.D.

WORK IS THE very salt of life; not only preserving it from decay, but also giving it tone and flavor.—Hugh Black.



THE LATE REV. A. ST. J.
CHAMBRÉ, D.D.

The Religious Atmosphere of the Universities and Colleges of the Middle West

With Special Reference to the Universities of Chicago and Kansas

BY LYMAN P. POWELL

I.

THE days of indifferentism in religion are passing. In our universities and colleges the change is most conspicuous. Faculty and students, too, are growing more religious. Though the condition at Williams a half century ago, when there were every week sixteen compulsory services, four noon class prayer meetings, one college prayer meeting, and six more prescribed religious exercises, will never be restored, the religious life is almost everywhere growing as serious and as significant.

It arises in what a student calls "a conscience that makes me trouble and a love of the right and the truth." It finds devotional expression in a worship which usually draws large congregations, whether attendance is compulsory or voluntary, and which in non-liturgical as well as in liturgical centres shows

at the inception of new enterprises, "What will people say?" but, "Is the thing worth doing?"

Institutions supported by private funds or by endowments are working at the religious problem in ways predetermined by conditions, no two of which are quite alike. The efforts of the state universities fall into four general divisions, all of which are in some places found.

Though no state institution can turn sectarian, or institute an active propaganda for any special faith, those in Ohio, Indiana, Illinois, Michigan, and Wisconsin find encouragement to general effort in that clause of the ordinance of 1787 which states that "religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."



"CABINET" OF YOUNG WOMEN'S CHRISTIAN LEAGUE, UNIVERSITY OF CHICAGO.

an inclination toward ritual characterized by Dr. E. E. Slosson in his admirable study of *Great American Universities* as "a spontaneous and popular impulse." It is eminently practical in forms unknown in earlier days, and students now, even those whose faith may be no larger than a grain of mustard seed, are eager to make good works bear witness to their faith.

Denominational institutions have girded themselves anew for spiritual usefulness. Congregationalism with its forty colleges, of which twenty-three are still dependent in some measure for financial support upon the Congregational Education Society, is still loyal to its earliest ideals and is in addition learning that new occasions teach new duties. The Presbyterian Board with fifty-one colleges looking to it for assistance reports 96 per cent of its teachers members of Evangelical churches with a consequent result that needs no description among the students. The Methodists have sixty-two colleges to their credit, and not content with keeping their institutions up to the religious standard, are also sending many consecrated graduates each year into the greater universities to spiritualize those whose faith is not so vivid.

The Episcopal Church, especially in some sections of the Middle West and the Southwest, is awaking to her opportunity and is beginning to regard the institutions which, according to *Who's Who*, have contributed 73.41 per cent of the leaders in American life, as fields for missionary enterprise as ripe unto the harvest as the Orient. And the Roman Catholics, who never slumber and seldom blunder, are more diligent than ever in plucking a thistle and planting a flower where they think a flower will grow in the soil of education.

It is to the Middle West that we must turn our eyes for glimpses of great progress in the religious life of universities and colleges. That is the melting pot. There are America's most venturesome experiment stations. There conservatism chills no one. There, as Governor Woodrow Wilson said on his return from his cross-country run, "they like to believe that their grasp is equal to their reach." There no one asks

The faculties are everywhere alive to the importance of the problem. In fact Dr. Joseph Wilson Cochran, who has travelled widely, reports that "thorough investigation has failed to reveal more than one or two state universities officially indifferent to religious influences, and if a single president is a non-church member, it does not appear from all reports obtainable. Seventy-four per cent of the faculties are Church members or church attendants."

The head of one great university in the Middle West gave me an opportunity to meet at luncheon the representative men of his faculty in circumstances that elicited the freest discussion. Not one discordant note was struck. Every man evinced the same interest in religion as in any other vital problem of the institution. And one whose wisdom and devotion have been ever at the service of the religious workers at his university wrote me later, "It does not seem to me that a student has had all that belongs to liberal culture unless he comes into contact with the highest aesthetic and religious as well as moral influences."

The students themselves are doing much through their Christian Associations. The work varies with conditions. In some places the Christian Association serves its highest purpose through the establishment of personal relationships. In only a few is much stress laid on large meetings and conventional evangelistic methods. Almost everywhere the Association is handicapped by the double difficulty of securing men trained for college work and of adjustment to the local churches, whose privileges can never be forgotten without hurt to all concerned.

In the main the local churches are alive to their rare opportunity. There is a growing disposition to place men in college town churches who understand the student problem. In an increasing number of academic centres the funds of the local church are supplemented by gifts from the outside. The Presbyterians, Congregationalists, Methodists, and Disciples deserve a special word for their foresight in this regard. One

minister I know is paid the same salary by the local church as the average university professor there, and to free him from all economic strain and enable him to keep open house to students, members of his denomination in the state at large add a thousand dollars a year to his income.

But the local church, like the Christian Association, in the academic centre has its unique difficulties. It is extremely difficult to be a faithful pastor to a large parish and to preach sermons which strike the intellectual level of the teaching to which university students are accustomed in the class-room. The racial experiences out of which sermons grow in contact with ordinary people, are a sealed book to adolescents. The sermon "stoff" for the unacademic must in the main be different

to the people who do not feel at home among the clever and are prone to slip beyond the reach of pastoral administration.

A unique development especially in the Middle West, is the student pastor. In certain institutions he has been long enough in evidence for his measure to be taken. The University of Michigan has seven student pastors, not to mention the extra-mural School of Religion which seems to affect the thought and life of hundreds. The University of Wisconsin already has four to which Churchmen of Wisconsin are endeavoring to add another. At the University of Kansas there are two. Each student pastor lives on or near the campus. Each is married, or ought to be, and his usefulness is usually doubled by his wife. He has the special responsibility for the students



STUDENTS IN THE CHAPEL, UNIVERSITY OF KANSAS.

from the sermon "stoff" digestible to academic minds. Plain people will always profit by sermons on the breaking of the alabaster box. But it is only before a college audience, as recently occurred, that such an abstract treatment as is suggested by the title "The Diffusion of Concentrated Strength" can mean its utmost.

Now and then some exception seems to prove the rule. But it is usually found on close inspection that the congregation is made up of people whose interests are largely academic though they may have no specific academic connection. Or that the minister draws the non-academic because the academic are in the majority, and people, like sheep, follow the leaders. Or that large crowds of transients mean Church bills paid more easily, an argument of cogency to those who have to bear the heat and burden of the day of small things.

This is no idle speculation of my own. Men like Chancellor Strong of the University of Kansas, President Jesse of the University of Missouri, and Professor Francis W. Kelsey of Michigan, speak with even more conviction than I feel, and urge upon the Christian Church at large the thoughtful consideration of the subject. With hundreds of institutions and thousands of local churches involved, the subject rises to the dignity of a national problem, to be solved before the local church can do its utmost in the academic centre. Meanwhile the duty devolves upon the various denominations to give their representatives in college towns wider support than the locality can in most cases furnish, and to thank God if once in a great while a man is found who can preach to town and gown with equal acceptability, and at the same time be a faithful shepherd

of the denomination which supports him, and assumes responsibility for such of the unattached as will accept him as a friend and counsellor. He has the hearty approval of the University authorities, and in some institutions an unofficial rating with the faculty. He gives in almost every place courses of lectures open to all students, on the Bible, Missions, comparative religions, and applied Christianity, and in two places known to me the attendance on these extra-mural classes exceeds four hundred. At the University of Kansas the student pastors and their efficient wives in addition conduct classes in fraternities and sororities.

The student pastor does not preach. That would be to enter into competition with the local pastor. His business is to supplement and not embarrass. He keeps students loyal to their denomination, however "liberal" he may be, and sees that they attend the local church for which they have expressed a preference rather than become religious vagrants. As a student pastor's wife has written me, "We insist that students should be loyal to their own churches and Sunday schools." Professor Fish, of the University of Wisconsin, who has given much thought to the question, feels strongly that the student pastor need not be a great preacher, provided he is *au courant* with the philosophic and scientific thought of the time so that he may help students over the period of spiritual unrest and philosophic doubt. Professor Fish's views are in practical accord with mine expressed in the April issue of *Good Housekeeping* in a plea for a spiritual director in our educational institutions, and it may perhaps have some significance that a university professor and the rector of a parish in an academic centre, both

of whom have made a special study of the problem, should come from different points of view to the same conclusion.

In addition to all these agencies the town pastors and the student pastors of the Middle West come together for a conference every year about their complex problem. Concerning certain points there is now unanimity of sentiment; that each denomination ought to give national recognition to its work at state universities, that the university faculty, students, and student pastors should invariably attend, support, and co-operate with the local church, that the best man available should be placed even at great cost to the denomination at large in the pulpit of the local church, that student pastors should as rapidly as possible be engaged and supported by the denomination, and that the utmost use in each situation should be made of the Young Men's Christian Association and Young Women's Christian Association, which may act in certain inter-denomination connections where the denominations cannot act effectively themselves.

[To be continued.]

paid exactly the amount allotted to them. This condition will, in my opinion, continue, until, by word of mouth and otherwise, the Board has sufficiently impressed upon the people the requirement that they give according to their ability, not according to the exact figure of the apportionment.

We suffer also from the laity's ignorance of the facts; as for instance, in West Texas, a prominent layman at a men's meeting having elicited from us the fact that the Board's appropriation for his diocese *exceeded* the sum apportioned and raised, asked his fellow-laymen whether they could figure out that the diocese *gave anything at all* to foreign missions—a new point of view to all of them.

We suffer also from the blunders of unintelligent apportionments by a diocese to its congregations. We found two notable cases of leading congregations owning handsome, complete church and parish house plants, free from debt, apportioned away below their self-evident ability and below some other congregations in



UNIVERSITY OF WISCONSIN. UPPER CAMPUS FROM THE LIBRARY.

SOME IMPRESSIONS OF A TRIP TO THE PACIFIC COAST

By W. R. STIRLING,

Member of the National Board of Missions

UPON the invitation of the Bishops of the Eighth Missionary Department, Mr. John W. Wood of the Church Missions House, and the writer, attended the recent Department Council in Sacramento. Several days both before and after the Council were spent in visiting some of the larger centers in Departments Seven and Eight. The purpose of our visit was to explain the Board's business methods, to urge the adoption of our Forward Movement plans, and to emphasize the true meaning of the Apportionment. Our reception by men and women everywhere was most encouraging. The trip included visits for one or both of us to Salt Lake City, Seattle, Portland, Sacramento, San Francisco, San Jose, Santa Barbara, San Diego, Los Angeles, El Paso, San Antonio, Houston, and Galveston.

The editor of THE LIVING CHURCH has asked me to share my impressions with his readers. Here are some of them.

We found prosperity everywhere—people well employed, farmers doing well, no complaint of hard times; the most usual complaints being inadequate means with which efficiently and satisfactorily to handle the work that lies before the Church, and the universal scarcity of men with right qualifications to fill vacant places.

We were encouraged by the average attitude of the laity to the cause of missions; the good attendance at the meetings; the number of young men who were present; the interest that they showed by their questions and remarks, and the number of Brotherhood of St. Andrew men actively interested all along the coast.

We have been suffering, as usual, almost everywhere from the narrow interpretation of the Apportionment. Conscientious congregations and individuals feel satisfied when they have

the same diocese. The cause is hurt by these unworthy demands.

All through the country that we visited there has been, and continues to be, a steady and sometimes very rapid growth in population, except in mining districts, where the reverse may at any time be the case.

I believe our Board might very advantageously join with the diocesan or district authorities in studying these conditions, particularly in farming communities, with a view to co-operating in strategic plans to purchase land early in the day, exercising however the very greatest caution in building thereon until local conditions are reasonably well determined.

I believe it is the plain duty of the Board to show itself in these and other distant localities, by visits such as we have just made. The Board has hitherto been an abstract proposition to probably ninety per cent of our people in these distant states. I believe we owe it to them to send delegations more frequently, and in larger numbers, taking more time, and conferring with local authorities regarding the particular problems of their district or diocese. This is in accord with the feeling of the Church's leaders on the coast. The Sacramento council unanimously adopted a resolution expressing "the hope that at no long distant period a delegation of our leading lay members of the Board with its president and such of the clerical members as may find it practicable, may visit some of the chief cities of our Department and give the missionary impact to our laity and clergy that we are sure they would receive and welcome from such a visit."

It is worthy of note that Department Eight last year ranked next to Department One in the percentage of its congregations that contributed to the apportionment and in the percentage that completed their apportionment, thus:

Department One—92½% of the congregations contributed; 62½% of the congregations completed.

Department Eight—82¾% of the congregations contributed; 55¼% of the congregations completed.

THE CHRISTIAN SUNDAY OBSERVANCE

By THE REV. L. A. DAVISON.

SEVERAL considerations complicate the question of Sunday observance: there is the confusion of the Jewish Sabbath with the Christian Sunday; the failure to recognize the real authority of the Church; the neglect to discover the real duties of the Christian Sunday; the tendency to exalt the letter above the spirit of Christian law; an inability to perceive the relation of recreation to rest. These are some of the questions which enter into the problem of the right and proper use of the first day of the week.

Through Moses God commanded the keeping of the seventh day of the week as a holy day. In doing so He prohibited work of all kinds and in all degrees or amount. He also commanded religious ceremonial observance on that day, and the offering of a gift. Throughout we find the stress is laid on the absolute abstinence from work, not even the preparation of food nor the building of a fire being permissible. The penalty of the infringement of this law was death. The emphasis seems thus laid because there was less tendency to neglect the other two features of sacrificial worship and offering. We must notice, too, that it is work, not play, which was prohibited.

Now God said that *He* would cause all the Jewish Sabbaths to cease. If, then, they have passed away it is by His power and not man's will. And they have ceased! While the Jews still refrain from unnecessary work on the seventh day, yet they do work which is not allowed by the Law; while they have their synagogue services, the sacrifice and the "holy convocation" has not been observed for centuries; nor has the Sabbath burnt offering of lambs with the meat offering (a bread of flour and oil) and the drink offering of wine, been given. Surely, then, since the first century, A. D., the seventh day has not been kept as a holy day according to God's ordinance. "This is the Lord's doing!"

But the Church, which has its authority from God, changed the day of rest from the seventh to the first of the week, and in doing so modified both its object and its character. To the Jews their Sabbath was a sign of their sanctification; the Christian Sunday became a *religious* feast day commemorative of the Resurrection, which is the perfected fruit of the Incarnation. The seventh day memorialized God's rest after creating life; the first day, Christ's triumph over death. The former was the rest after six days of labor; the latter is the fitting commencement of a week in God's service. The old was a day of rest; the present a day for refreshment. Hence the peculiar fitness, even necessity, of a weekly celebration of the Lord's Supper, as in the days of the Apostles.

No one questions the fact that the Church has made this change, abolishing the old and instituting the new. But those who deny the authority of the Church must take the ancient command as it stands and was understood—literally they must do *no manner* of work on the seventh day. I believe no one denies the identity of this day. And without the authoritative command modifying this law, neither the day nor the manner of its sanctification can be changed with impunity. God will not tolerate the mutilation nor the modification of His law by mere man. No man nor group of men nor all the men in the world without specific bestowal of authority have any right whatsoever to make the slightest particle of change.

But the Apostolic Church was empowered so to act, and through her, God has caused all the Jewish Sabbaths to cease. By her command the Christian Sunday with its new object and duties supersedes the Sabbath day. Those who accept this divine authority of the Church must turn to the Church for the interpretation of its ruling.

Now the Church teaches (and this teaching includes that of its first officials, the New Testament writers) that Sunday is made for man's benefit; that it is to be used (1) for rest, including that recreation which *is* rest; (2) for public worship and religious instruction; (3) for such deeds of mercy and charity as may come within the sphere of each individual's power and opportunity. This last includes the giving and the setting aside for giving of money for the specific service of God's work.

The Church has never prohibited all manner of work on Sunday. If it did so rule we could not preach, teach, nor conduct Sunday schools, nor study in them. Nor could we cook, harness a horse, nor walk exceeding a "Sabbath day's journey." The Church does demand that the day be primarily one of rest, and therefore prohibits all unnecessary work.

To the securing of the desired purpose and benefit of the

Jewish Sabbath, it was requisite that the law be strictly and literally kept. Besides it was an age of law, which made the letter more important. The Christian, being no longer under law, as St. Paul says and as our Lord taught, the spirit of obedience rather than mere legality is the essential to the spiritual life and health. It is not so much the deed as it is the attitude which affects character. In the Christian dispensation the Church has taught, according to the will of Christ, through whom God gave its authority, not so much negative as positive duties; not so much *Thou shalt not*, as *Thou shalt*. Our Lord, when accused of an illegal use of the Sabbath, gave it a new significance. St. Paul taught the duty of keeping all seven days holy. The Christian "First Day," like the whole Christian law, not only completely fulfilled the old Sabbath, but was a distinct advance upon it, because it raised it to a higher spiritual plane. The proper keeping of the Christian Sunday is really as much a Christian privilege as a duty, if not more so. Yet the popular conception is more in accord with that much lower ideal of Mosaic law. But abstinence from Sunday labor is still a long way from meeting the obligation of a follower of Christ.

These are general principles which the Church, following our Lord and the Apostles, has given as a guide for the proper use of the day.

Professional base-ball and other professional games must be classified as work—absolutely, in every sense of the word. Such games are not for recreation, but for the making of money. The players work and work hard and with all the ends of work in view. The spectators are there, not for refreshment but for amusement and excitement. And from either and any standpoint it is quite unnecessary as a Sunday occupation. Even the excuse of "no other time for laboring men" is unavailing, because the long summer days afford ample time for such games after working hours. No logic can make these games a necessary part of a Sunday's programme.

For the most part this is also true of unprofessional games which are for the purpose of contest between teams—the playing for pennants or for points, interscholastic or league games, where the primary object is not the joy of play and action. And in these cases this object always becomes, or tends to become, the chief one. Such games have much the same elements and objections which the professional ones have, so far as Sunday observance is concerned. Of course it is difficult to draw any hard and fast lines between various unprofessional games, but these at least belong to the doubtful class.

But games which have not this element of contest between teams are, I believe, purely recreative. Such activity is not work and cannot be so classed except in those few cases where the players are having similar physical exercise during the week, and the game therefore becomes added work rather than restful play.

I believe in the value of such games of physical exercise and recreation on Sunday, under certain conditions, especially for boys and young men, whose activity, if not directed, will find wrong, immoral outlets. I have seen the effect to be a wholesome one with the school boys who have been under my control. I know the natural restlessness of boys and their great and constant need of physical activity. And I know that "Satan finds some mischief still for idle hands to do." Where such games are real play and therefore recreative they may quite properly be given some of the Sunday hours. I believe it would be far from desecrating the sanctity of the day.

But unfortunately most people are still so influenced by the Puritan teaching that all play, recreation, and joy on Sunday is sinful, that their consciences really interfere with the otherwise wholesome influence of such sports. It is a very unhappy thing for the religious and spiritual life when one allows one's self to do what one's conscience condemns. Because of this I think it highly important that great stress should be laid on the reasons for taking the position which I have in the matter of Sunday games. As in St. Paul's discussion of the eating of meats, the whole truth of the matter should be made perfectly clear.

Moreover I think it just as important to insist upon and emphasize in this connection those other two duties of Sunday—that is *public* worship and alms giving in its broad sense, both of kindness and charity and the giving of money. There ought to be a proper balance of these functions. Sunday *must not* be all rest nor all charity service, nor all given to worship or religious study and meditation. Each feature has its proper demands. If any be ignored the day fails to become a religious feast in its true sense, properly commemorative of that great

historical fact, and it is not hallowed according to the will of God and the command of the Church.

And yet most people seem to fail to appreciate these two duties of public worship and giving which the Christian life involves. The Puritan teaching of abstinence from activity and joy has quite overshadowed the other equally important features.

That the Sabbath was made for man and not man for the Sabbath, and that the *Son of Man* is Lord of the Sabbath, is also a truth of the Christian Sunday, a First Day wherein the followers of Christ dedicate and sanctify the first and the best to the particular service and praise of their risen Redeemer and King. And such service of love is really above all law.

WHO ARE PRACTICAL MEN?

BY THE RT. REV. C. K. NELSON, D.D.,
Bishop of Atlanta.

FROM time immemorial we have heard the jibe misdirected against the clergy that they are unpractical men. Never was there a charge less properly made, for after a ministry of more than thirty years, with abundant opportunities afforded, experience and observation enable me to state without hesitation that there is no class, set, or profession of men who are so capable of meeting conditions as they arise and of showing aptness in what are called the ordinary affairs of life; such as living within small means, keeping out of debt, and doing things generally. The charge ought not to stand and would not be made if the laity were always practical people. The wonder is that with the poor tools furnished and insufficient equipment the clergy accomplish as much as they do. No plumber, carpenter, or mechanic of any sort; no lawyer or business man; no scientist or inventor could make any success in his vocation or business if handicapped in the way in which many, aye most, of the clergy are.

What man keeps up with the movement of the world on loaned literature? Yet many of the clergy subscribe for a local paper and for all the rest they are dependent upon the kind offices of some friend or society. What professional man attempts to get along without books? There are many clergymen who are not able to buy half a dozen books a year out of their insufficient stipends. My own desire and preference would be that the clergy were less practical men and more devoted to spiritual affairs, which are their province; but how many of our clergy are forced to be stop-gaps, and after having organized the laity, are compelled to do the duties of one and another? If the superintendent of the Sunday school is absent, if a teacher is wanting, if a guild gets tangled up with its affairs, who is the man that is always called upon? He has no right whatever to complain of his proper and obvious obligations, holding services, leading in all devotional or charitable work, carefully preparing his sermons and addresses, reviewing and instructing children and adults, visiting the sick, burying the dead, attending to every call made upon his time by parishioner and stranger alike. In addition to these, he is frequently called upon to work up the financial strength of parish or mission; the calls that are made for pledges or subscriptions, diocesan or general, come to him first. If anything is out of order about the church building he, and not the building and grounds committee, is the first man that has to act. If the property is not kept up, if the grounds are in bad order, if the lights give out or the organ motor fails to work, the blame immediately falls upon him.

The time has come for, not a reformation, but a revolution on the part of the clergy against conditions which are not only onerous, but make efficiency and thoroughness in all their responsibilities impossible. If the Church is failing to-day to meet the situation, it is not because the clergy are weaker or worse than heretofore, but because the Christian laity have not the *vis viva*; many of them are slouching and dodging; some of them are only half converted, and the multitude have no realization of the personal demands upon their love and loyalty to do service for the Master. We believe that the average personal rating of financial obligations for all purposes is \$12 per year, or \$1 per month, as the sum total of gifts for the maintenance and propagation of the Church. We know literally hundreds who confine themselves to this beggarly pittance, which is less than the wages of any of their servants for a month, and is far below the sum expended, not on all, but on any single luxury. There are, we admit, noble exceptions without whose assistance everything would stagnate. There is no

place in which a square deal is more urgently needed than between the laity and clergy, and it is well to locate the blame for lack of success and inefficiency, wherever it be found among the clergy.

On the subject of clerical stipends alone a volume might be written. It is admitted that the price of living has increased within the last ten years from 30 per cent. to 50 per cent.; yet has anybody heard of a clergyman's salary being raised, when their average is below that of any expert laborer? Among the ways in which the laity can enable the clergy to prove that they are practical men, better still, to show themselves thoroughly efficient in their calling, is to provide them with suitable homes and adequate living. The value of a rectory to a church consists not merely in its being a convenient stopping place for people who have to wait for service, run over for a drink of water or to borrow cups and plates for parish festivals, but as a place in which the minister of the parish, sometimes called by the dignified title Parson, can have those things which are necessary for bodily comfort, and may be relieved of the business allied with the renting of a house, and making himself accessible to his parishioners. Better than this, the rectory is in the nature of a guarantee of greater permanency in this shifting age when we do not need to borrow from the Methodists their biennial or quadriennial stay, for two or three years would represent the average tenure of the clergyman without a rectory.

Our advice then to the laity on very practical lines may be summarized as follows:

After providing a building for worship, commensurate with the ability of the parish and its needs, give the rector a home; appoint a special committee to look after it and keep it in order; give him an adequate salary and so keep his mind off efforts to raise a little extra money. Set to work committees to serve under his direction, on securing suitable music, proper care of the church fabric, attention to buildings and grounds; studiously observe the time which he sets apart for his reading and writing; give him an occasional vacation, and practically forbid him doing anything which a layman of the parish can do and ought to do, and then if he does not come up to your expectation, do not scold or complain among yourselves, but go to the proper seat of authority and have a change made.

With these cautions and suggestions, coupled with the readiness on the part of the laity to coöperate, in every effort for the parish, the diocese, and the Church at large, we may expect to find the clergy devout and industrious, suggestive and sympathetic, capable and successful.

OUR FATHER

A METRICAL PARAPHRASE.

Our Father who in Heaven art, teach us this day to pray,
Nor think that we without Thy grace would be alive to-day.
Thy name be hallowed o'er the earth from tropic unto pole,
And may the list of those who serve include each living soul.
Thy kingdom come; oh, may that time arrive ere we depart,
The time when Thou in truth shalt reign in every human heart.
Thy will be done on earth below as it in Heaven is done,
From ere the breaking of the dawn till after set of sun.
Give us this day our daily bread; for this indeed we cry,
Not earthly bread but give to us Thy Manna from on high.
Our debts forgive, and with Thy hand, oh lead us so that we
May in our turn forgive all those who in our debt may be.
Into temptation lead us not, for we indeed are weak,
From evil thoughts deliverance we at Thy hands do seek.
All honor, power, and glory, be ascribed to Thee by men
Until that last and glorious day when earth shall cry "Amen."

WALTER NELSON FOSS.

THE SIMPLEST and most obvious use of sorrow is to remind of God. Jairus and the woman, like many others, came to Christ from a sense of want. It would seem that a certain shock is needed to bring us in contact with reality. We are not conscious of our breathing till obstruction makes it felt. We are not aware of the possession of a heart until some disease, some sudden joy or sorrow, rouses it into extraordinary action. And we are not aware of the God within us, till some chasm yawns which must be filled. The account of life which represents it as probation is inadequate. The truest account of this mysterious existence seems to be that it is intended for the development of the soul's life, for which sorrow is indispensable. Every son of man who would attain the true end of his being must be baptized with fire. It is the law of our humanity that we must be perfected through suffering.—From *Select Thoughts*.

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

Correspondence for this department should be addressed to the editor at
North American Building, Philadelphia

A LOS ANGELES CHURCH SETTLEMENT.

THE Neighborhood Settlement in Los Angeles is fortunate in having two new workers added to the staff this year. The activities are those usually found in a settlement, kindergarten, library, sewing, cooking, and housekeeping classes, glee clubs, boys' clubs, junior and senior sloyd, playground etc. A savings fund is under consideration and it is hoped that in the coming year municipal affairs can be given more attention. Bible teaching is given with stereopticon pictures and through games. One feature of the work is the chapel services where the workers assemble every day for Morning Prayer and at noon for intercession. There is also a weekly Eucharist to which the people of the neighborhood are invited.

The work is about evenly divided between the white and colored children. Separate classes are provided for each on different days; only in the kindergarten all races and nationalities meet. In many ways the colored work may be considered the most hopeful. The children respond more readily and the parents are appreciative.

Preparations for Christmas begin early in October. All the children show the utmost enthusiasm in learning the Christmas carols and vie with each other in telling the Christmas story. They come from every conceivable sect, and because they are so happy "to show off," many of the carols learned at the Settlement will figure in the Christmas exercises of the church to which the respective child belongs. "O little town of Bethlehem," or any other of the Christmas hymns from the Church Hymnal is a "hymn" if *Amen* is sung; without *Amen* it is a Christmas piece, a Christmas song, or a Christmas carol. It is expected that one of the Mystery Plays will be given at Christmas by some of the classes.

VACCINATION TO BE INVESTIGATED.

Pennsylvania will officially investigate vaccination. The governor has been authorized to appoint a "Pennsylvania State Vaccination Commission," to consist of seven citizens of the commonwealth, two of whom shall be persons who are well known to be in favor of vaccination, two of whom shall be persons who are well known to be opposed to vaccination, and three of whom shall be persons who are free from strongly fixed opinions, or pecuniary, professional, or other interest, either in favor of or against vaccination. George Wharton Pepper is one of the members. The duties of the commission shall be to inquire into, consider, and report on—

- (a) The history, nature, and pathology of smallpox.
- (b) What means can be used for diminishing the prevalence and mortality from smallpox.
- (c) The history, nature, and pathology of vaccination.
- (d) The original sources from which the various strains of vaccine virus now in use are or have been obtained.
- (e) The construction, administration, and sanitary condition of establishment for the propagation, preparation, and sale of vaccine virus; the methods used in the propagation, preparation, and storage of said virus to determine its potency and freedom from pathogenic micro-organisms and poisonous deleterious ingredients; the preservatives and germicides used in virus, and then the effects upon virus and upon persons vaccinated with the virus.
- (f) The veterinary inspection of animals, or of the carcasses thereof, after they have been so used.
- (g) The effect of vaccination upon the prevalence of, and mortality of smallpox.
- (h) The objections made to vaccination on the ground of injurious effects alleged to result therefrom, and the causes, nature, and extent of such injurious effects, if any can be found so to result.

THE BIBLICAL BASIS OF MUNICIPAL OWNERSHIP.

Here is a circular letter being issued in San Francisco which represents an interesting mixing of politics and religion:

"DEAR FELLOW CITIZEN:

"That Public Ownership of Public Utilities is a Biblical com-

mand in the Old and New Testaments, I think you will agree as amply demonstrated by the following quotations:

"In the beginning God created the heaven and the earth" (Gen. 1: 1).

"If I were hungry, I would not tell thee; for the world is Mine and the fulness thereof" (Psalms 50: 12).

"Who has first given unto Me that I should repay him? Whatsoever is under the whole heaven is Mine" (Job 41: 11).

"The earth is the Lord's and the fulness thereof; the world and they that dwell therein" (I. Cor. 10: 26, and Psalms 24: 1).

"The land shall not be sold in perpetuity: for the land is Mine" (Lev. 25: 23).

"Now therefore if ye keep My covenant, then ye shall be a peculiar treasure unto Me from among all peoples: for all the earth is Mine: and ye shall be unto Me a kingdom of priests and an holy nation" (Exodus 19: 5-6).

"See Mark 12 and Luke 20: 9-18, and also 14: 23.

"I have many other references, further elucidating the fact that if the Bible is correct, opposition to Public Ownership is blasphemous infidelity to God's plan of creation, for the continuation thereof, but I think those alluded to above should be sufficient to convince citizens who need such conviction."

This letter is issued by an officer of the Municipal Ownership Association, the president of which objects to the implication of his indorsement of this letter on the ground that religion and politics are separate, and different creeds use different Bibles. To this the author of the circular replies: "To me true religion is to teach good politics and good politics is to express true religion; neither the Association nor any of the officers are involved in the statements. The communication is a personal one, and the authority is the Revised Version, Edition of 1886."

WEALTH OF NEW YORK.

William M. Ivins, in an address before the New York Chamber of Commerce on the Charter question, estimated the wealth of New York City at \$16,000,000,000. This estimate is not considered too high by those who have studied the question. In 1904 the wealth of the United States was estimated by the Bureau of Statistics of the Department of Commerce and Labor as being \$107,104,211,917, of which \$14,769,042,207 was in the state of New York. From 1900 to 1904 the national wealth increased \$19,000,000,000, and it is reasonable to believe that in 1911 it amounts to about \$135,000,000,000. If so, a corresponding increase in the state of New York would make its share \$18,600,000,000. Of this it is fair to state that at least \$16,000,000,000 are in Greater New York.

THE HOUSE OF AQUILA, at 130 Stanton street, New York, is the City Mission Society's worker among the Jewish population of the city. It resumed its winter's work in September. The Day Nursery, Club, school for small children, the lessons given in the model flat, and the dancing classes, are all in good working order. The Helping Hand and afternoon Bible classes for women have opened their sessions.

The House of Aquila does no systematic teaching of Christianity among the Jews. Still, it is believed that the influence of the nursery and the school must be felt by these children, and that the work will pave the way for future teaching.

The dancing classes are very carefully directed, so that the young men and women may have all the pleasure that comes with dancing and be protected from the unhealthy influences that pervade the ordinary dancing classes of the East side.

CORNELL has issued, through its College of Agriculture, "An Agricultural Survey of the Townships of Ithaca, Dryden, Danby, and Lansing, in Tompkins county, New York." It is fully illustrated by charts, maps, and pictures. To the usual social worker this book is a contribution to the country life movement. It is, as it claims, the most complete census-taking of its kind so far made. The primary purpose of the survey was to determine the best types of farming and the best methods of farm management for the region. Records of the farm business for a year were obtained from practically all the farmers in four townships. From these records the profits were calculated for each farmer, and a study was made of the factors and conditions affecting the profits. The bulletin shows why some farmers failed to make wages and why others were very successful. In these pages are given very briefly some of the findings for the region that was surveyed.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

"WE THREE KINGS"

To the Editor of *The Living Church*:

SINCE two music publishers have published editions of the late Rev. John Henry Hopkins' well-known Christmas Carol, "We Three Kings of Orient Are," and in each of these new and unauthorized editions have taken liberties with the last two lines of the closing verse, the effect being to obscure almost entirely their Christian climax to the poem, may I kindly ask your space, as my late uncle's legatee, to give both the incorrect and the correct lines, so that any of your readers who may wish to take the trouble may have the carol as it was originally written? The correct closing is as follows:

"Heav'n sings 'Alleluia';
'Alleluia,' the Earth replies."

The garbled edition now so widely put forth makes these lines read as follows:

"Hallelujah, Hallelujah,
Earth to the Heavens replies."

A glance at the original will show that it is not only a climax fitting to a Christmas carol, in being a commentary on St. John's words, "We love Him because He first loved us," but that this is almost entirely obscured by the garbled version which someone has induced these two publishers to edit. I have written to them both, and one has promptly promised revision in subsequent editions. In the meantime, the incorrect words are scattered broadcast.

Dr. Hopkins kept this carol in his desk for nearly twenty-five years, before he thought that he had put it into its final shape. I have seen it ascribed to Palestrina, and "Ancient Sources," and the like, but only of late have I found a garbled edition.

Chicago, December 19, 1911.

JOHN HENRY HOPKINS.

THE LATE REV. ARTHUR LLOYD

To the Editor of *The Living Church*:

THE tribute given in your columns to the Rev. Arthur Lloyd is well deserved. The *Japan Mail*, whose editor, Captain Brinkley, an eminent authority on Japan, knew him well, said that he was considered to be the ablest foreign scholar that ever came to Japan. And his capacity for work was beyond that of any other man whom I have known. No one can measure the possibilities of wide-reaching results from the devoted labors of such a man.

One error in your statement I wish to correct, for the columns of *THE LIVING CHURCH* will of course be material for future history. Mr. Lloyd did not become president of St. Paul's College, Tokyo, in 1893. My own incumbency was from 1892 to 1897. In the latter part of this period he taught English to the higher classes, and I was thankful to be able when I left to suggest his name to Bishop McKim. He took charge as *locum tenens* on my departure, October 29, 1897, and a few months later the appointment was made permanent. I cannot speak with certainty as to the length of his incumbency, but the six years stated in your account is perhaps correct.

THEODOSIUS S. TYNG.

THE EARLIER AMERICAN CHURCH PAPERS

To the Editor of *The Living Church*:

IS it doubtless known to many of your readers, the library of the General Theological Seminary, in addition to affording library facilities for seminarians, aims to collect, preserve, and make available all material relating to the history of the American Church. Notable among its collections of such material are its files of Church papers, both general and diocesan.

Few realize to-day how many of these Church papers there have been of the value of the material they contain. The writer has memoranda of some 80 papers, which, by their widespread circulation, deserve the title of general Church paper. Many even of their names are forgotten, but the few who use them find them of increasing value; to mention but a few: the *Banner of the Cross*, the *Church Journal*, the *Gospel Messenger*, the *Christian Witness*, and the *Episcopal Recorder*. All of these and many more which have now ceased publication, were vital forces in the Church in their day, usually representing points of view which were widely divergent, and for that reason the more valuable. Only those who have tried, however, can realize the difficulty of their collection and collation. Volumes bound with one-third to one-half the issues missing, clippings removed here and there, the volumes themselves subjected to the ravages of mice and damp, the issues often given to vagaries in paging, volume numbers, series, and dates, issues omitted, titles changed, separate papers consolidated. All these are a few of the

exactions encountered by the librarian who would assure himself that his files are complete, or attempt to complete them by gift or purchase. Moreover it often occurs that missing issues or volumes contain the solutions of problems of name and number.

I am venturing to ask the privilege of your columns to present to your readers two questions of this sort which have recently come to my attention. No doubt there are some who can supply the information if this appeal comes to their notice. There is even a possibility that some of them can supply the volumes missing in our files.

A weekly paper called the *Protestant Churchman* began publication in New York about September, 1843, soon after the Carey ordination. The Rev. R. C. Shimeal was its first editor, but he was soon succeeded by the Rev. J. W. Brown and later by the Rev. Henry Anthou, who remained the very life of the paper until his death in 1861. Of this our library has volumes 13-19, 1856-1861, only, and slightly incomplete. It ceased publication in December, 1861, but was "continued" by the *Christian Times and Episcopal Register*. Of this our library has volumes 1-6 (called New Series), January, 1862, to March, 1866. The *Christian Times* ceased publication in March, 1866, by uniting with the *Philadelphia Episcopal Recorder* and appearing under the name *The Episcopalian*. Of this we have volumes 1-3, April 1866-March 1869. How long this lived I do not know, but it is mentioned as still existent in an editorial in the *Church and State* for May, 1873. We have thus traced the history of the old *Protestant Churchman*, under varying names, to be sure, down to March, 1869. Bearing in mind, then, that the *Episcopalian* repeatedly states itself to be the continuance of the *Protestant Churchman*, how may we explain a volume in the Seminary library called the *Protestant Churchman*, numbered volume 4 and dated January 1870? It is edited by the Rev. John Cotton Smith and contains the full year except one issue. How could there be two papers, one calling itself the successor of the *Protestant Churchman*, and the other named the *Protestant Churchman*, both "Evangelical" in point of view, and both published at the same time? So much for one problem.

In 1868 a paper called *The Living Church* was started in Philadelphia. It lived only six weeks. I have never seen a copy, and the only account of it appears in the Rev. W. W. Newton's *Yesterday With the Fathers*, New York, 1910, pages 56-7.

In an editorial of the *Protestant Churchman* of January 13, 1870, appears this statement: "On the first Thursday of each month the *Living Church* . . . will be published and furnished gratuitously to subscribers." I have never seen this, but that it actually appeared, though only for a limited period, seems clear from later editorials in the *Protestant Churchman*. Was this another attempt to start a paper of this name, and similar in character to the Philadelphia publication? Neither paper of course had any connection with the present *LIVING CHURCH*, begun in Chicago in 1878 and now published in Milwaukee.

It seems very possible that some of your readers may help to answer these questions or possibly help to complete our files of these papers. May I add in closing that we are also very anxious to secure volumes or issues, bound or unbound, which we lack, in our files of the *Gospel Messenger*, the *Southern Churchman*, and the *Episcopal Recorder*?

Hoping that I have not trespassed too much upon the courtesy of your columns, I am, Very sincerely yours,

EDWARD HARMON VIRGIN,
Librarian of the General Theological Seminary.
New York, December 19, 1911.

THE STATUS OF BISHOP ROWE

To the Editor of *The Living Church*:

DEAN GROSVENOR'S letter in your issue of December 16th raises the question of the wisdom and sanity of uttering the cry of "undemocratic and un-American." For if, apart from Bishop Rowe's case, he would imply that the Church is wholly democratic in its organization, or that any Church which has and exercises the power of mission (e.g., the Methodist or the Roman Catholics) is "un-American," then it seems to me that his letter is not a little hasty and wanting in thoughtfulness.

It will not do to brush aside the Army and the Navy, for, though "autoocratic," they are also "American"—just as much as any other part of our system of government.

He must also be reflective enough to know that our present system of practically "irremovable rectors" is one of the chief hindrances to the larger success of our Church in the United States, and also that the power of mission as practically exercised by the Board of Missions goes far to account for the success of its work in the field outside of our parishes.

One cannot but wish that such cries as these might be bundled with those of "No Popery" and "America for the Americans," and then be burned as litter that blocks the path of real progress toward greater efficiency.

It also occurs to the writer that the principle of "the consent of the governed" does not really exclude the "governed's" "consent" to a general principle any more than it does to a particular application of that principle. For example—if a man accepts voluntarily the principle of the power of mission, why should it be thought a viola-

tion of that principle if those who are vested with that power, exercise it?

It is quite time that thinking people came to recognize the fact that "the right of private judgment" is exercised as much by the Roman Catholic who swallows the whole Papal system at once as it is by the Protestant who discriminates in his acceptance of this or that particular feature of a religious system. And similarly, "the consent of the governed" may include consent to the power of mission as well as to the right of an individual to say that he will or will not obey the mandate of some authority to send him here or there. Neither position is, necessarily, "undemocratic" or "un-American," any more than the military system or the Cathedral system is, or anything else that makes for further and greater efficiency in realizing the end for which such system exists.

When we come to admit, more generally than we have been accustomed to admit, that anything that serves to bring about a larger realization of results is both democratic and American, we shall be more loathe to raise cries that are more or less hysterical, and far more willing to adopt measures which will, with or without precedent, produce effects adequate to the causes involved.

West Orange, N. J., December 20, 1911. F. B. REAZOR.

To the Editor of *The Living Church*:

HE Rev. Dr. Grosvenor has performed a valuable service to the Church by calling attention to the principle of government by consent of the governed.

This principle appears to have been overlooked in the legislation for missionary districts, which are created without their consent (Canon 10, § 1, p. 46), and Bishops selected for them without their consent (Canon 10, § ii, p. 46), who select laws to govern them without their consent (Canon 14, § iv, [1], p. 58), and in case a district becomes a diocese, the Missionary Bishop becomes their Bishop without their consent (Constitution, Art. II, section 1, p. 5).

The important question is the need of a Bishop for South Dakota; the House of Bishops met to supply this need, and by exercising the powers entrusted to them by the whole Church to transfer a Missionary Bishop, at their discretion, from one missionary district to another (Canon 10, § iii, p. 47), were evidently intending to benefit South Dakota by sending to that difficult field a Bishop already experienced in similar work.

That their object was not a sanitary and hygienic attempt to benefit the health of an individual is proved by Bishop Rowe's physical condition.

A priest accepting the office of Missionary Bishop does so knowing that his own personal freedom is restricted in whatever way the canons may direct; one of these is that he may be transferred by the House of Bishops at their discretion.

What authority has the Board of Missions for expending money, entrusted to them, by paying the salary of any person who refuses to perform the duties lawfully assigned in accordance with the canons?

Very sincerely yours, J. NEILSON BARRY.

Baker, Oregon, December 17, 1911.

THE EVENING SERVICE

To the Editor of *The Living Church*:

I HAVE read with much interest and approval the letter of the Rev. E. J. Randall on "The Problem of the Evening Service," which appeared in last week's issue of *THE LIVING CHURCH*.

Surely this is one of the most vexing problems which the average priest has to face. The popular idea among our own Church people is that the evening service is largely for "strangers," and having faithfully observed their religious devotions in the morning, they may now safely dismiss from their minds all further obligation to worship for that Lord's Day, and leave the evening service to the priest and the "strangers"! Now it does chance from time to time that a few of these "strangers" do drop in at the evening service, but the spectacle that there meets their gaze is certainly not calculated ever to attract them thither again. A few lonely souls scattered here and there in a large church, with great spaces of empty pews, the responses faint and uncertain, the hymns somewhat "wabbly," a formal sermon whose sweetness is "wasted on the desert air"—what could be more absolutely depressing to the casual "stranger"? An evening service, properly supported by Church people, might do much to teach our denominational brethren who frequently visit our services something of the charm of the Church's worship. But the evening service as at present conducted is a most doubtful proposition, and in some parishes it were better to discontinue it altogether.

However I believe, with the Rev. Mr. Randall, that in many places the difficulty could be greatly lessened by a change in the hour of the service. We have tried the experiment here in the Cathedral Church of St. John, and the results have been most gratifying. Previous to October 1st, our evening service was held at 7:30, and always with most unsatisfying results. During the past three months the service has been held at 4:30, and now instead of a mere handful of people sitting in decorous resignation through a perfunctory service, our attendance varies from seventy-five to two hundred, our friends from the denominations are attending in increasing numbers, and our whole service is helpful and strengthening. No service is permitted to last beyond forty-five minutes, the sermon—if such

it could be termed—being about ten minutes in duration. The writer is convinced that it is an atrocity for a priest to inflict two formal discourses upon a patient and long-suffering congregation each Sunday. Let the sermon or address for the evening service be compressed within a very small compass. Of course the average sermon will resent this, and will flutter like a startled bird in its manilla envelope or raise its indignant voice from the depths of the parson's barrel, but neither resentment nor indignation has any bearing on the sad facts of the case.

I am confident that the above experiment may be successfully made in many parishes. Short, hearty services, at a convenient hour, are sure to prove too winsome for both the Church people and the denominational friends to resist.

Not only does the earlier hour justify itself by an increased attendance, but it is altogether much the more appropriate time for Evensong, which, being largely an abridgement of the monastic office of Vespers, should therefore be said or sung nearly as possible at the hour anciently employed in that office. Does it not strike one as rather malapropos, long after the evening has fallen, to sing such hymns as "The Day is Gently Sinking to a Close," "The Sun is Sinking Fast," "Abide with me: Fast Falls the Eventide," "Softly Now the Light of Day Fades Upon my Sight Away," "The Shadows of the Evening Hour," and others similar in expression? And when, just as the shades of night are fast falling, we lift our hearts in prayer to Him who keepeth Israel for "rest and quietness," and to "lighten our darkness," the tender cadences of the Collect for Peace and the Collect for Aid against Perils fall upon the ear with a strangely soothing effect, "like an echo from another world."

CHAPMAN S. LEWIS,

Canon Residentiary of the Cathedral Church of St. John.
Quincy, Ill., December 22, 1911.

PROPOSED MEMORIAL TO BISHOP PARET

To the Editor of *The Living Church*:

HE notice in the Washington News for your December 16th issue of the sentiment of the Bishop Claggett Club concerning the proposed memorial to Bishop Paret is unfortunate in its suggestion. It is quite true that the very modest outlay involved in the building of the mission house at Locust Point, is well within the reach of the Baltimore friends of the Bishop, but it was felt by them that even in this modest expenditure the courtesy was due to the other friends of the Bishop, both in Washington, of which he was so long diocesan, and elsewhere, of permitting them to share in the pious devise.

It was also felt that the character of the memorial suggested is quite in keeping with the real spirit of the great Bishop, whose oft repeated statement was that he was not a Cathedral builder. Bishop Paret was fond of saying that the most beautiful spire in Baltimore was that of Grace Church. As this church had never been completed by the placing of the spire, when asked to explain, he would say, with that wonderful deepening in the expression of the eye, probably his only sign of emotion, "you know they took the money that the spire would have cost, and with it built a mission church for the needy."

Many of the friends of the Bishop thought it a fine thing, that, as he had deliberately turned aside from the opportunity of being a Cathedral founder at least, and without lacking sympathy with those who thus seek to honor the Lord Christ, and had chosen to upbuild hope and peace in the hearts of those most needing the ministry of comfort, a house dedicated to this purpose should be proposed as his fitting memorial. Yours truly, REV. OSCAR WOODWARD ZEIGLER.

All Faith Rectory, St. Mary's Co., Md., December 16, 1911.

WHEN ONE of the patriarchs had committed a great sin and had unbelievably twitched his hand out of God's hand, and gone away into Egypt to help himself instead of trusting God, he was commanded, on his return to Palestine, to go to the place where he dwelt at the first, and begin again at that point where he began when he first entered the land. Which, being translated, is just this: the only way to keep our spirits vital and quick is by having recourse again and again to the same power which first imparted life to them. And that is done by the same means as at first, the means of simple reliance upon Christ, in the consciousness of our own deep need, and unbelievably waiting upon Him for the repeated communications of the gifts which we, alas, have so often misimproved. If we hold up our emptiness to Him, He will fill it with His fulness, and the light that seems to be flickering to extinction will flame up again. He "will not quench the dimly burning wick," but, as the priests walked all through the night to tend the golden lamps of the temple, so He who walks amidst the seven lampstands will see that each little lamp is fed according to its capacity and need.—Alexander Maclaren, D.D.

THE CONSCIOUSNESS of power comes from conquering obstacles. Hindrances are, after all, our opportunities. God must regard our struggle. And that he has a purpose in it we are forced to believe from the way he treats us, and gives us all, at some time, a battle to fight.—Roderick Stebbins.

Literary

THE RESURRECTION AND MODERN THOUGHT

The Resurrection and Modern Thought. By W. J. Sparrow-Simpson, D.D. New York: Longmans, Green & Co.

We wonder how many books and essays contain the phrase "modern thought" in their titles! It is all natural enough, however, and probably quite proper. Our own age is quite different in its modes of thought from any before it; and, as the duty and the task of the theologians of successive periods of the Church's history have been to present to the men of their generation the old Faith in a language which might be understood and might persuade, it can hardly be otherwise to-day. We may well suspect and dislike the "modern thought" which would lay aside the Catholic Creeds as useless lumber, or invest their hallowed formulas with meanings entirely alien to their true context. But the Gospel is for men now as well as for those of old. The fathers and the schoolmen did not hesitate to express the truth in the categories familiar to their contemporaries, and we must not refuse to interpret and apply them to-day.

Perhaps, however, when Dr. Simpson speaks of "modern thought" he is thinking of the current objections and the felt difficulties which are making so many now abandon the distinctive Christian doctrine of the Resurrection of the Body in favor of the philosophic theory of the immortality of the soul. He certainly has in mind the recent criticisms by Lake of the Gospel Stories, and the attempt of Loisy and the Modernists to explain and justify a belief in the Risen Christ apart from the recorded appearances and indeed without historical basis. He meets these not only by a careful examination of the documents, but also by showing the intimate connection of the Resurrection with the most vital portions of the Christian life, by pointing out that spirit must find its proper expression through the body, and by further urging that this body must be a truly spiritual body, and not the mere restoration of the body as worn in this life. It is here that he will meet—indeed has met—with dissent on the part of many who see in this a dismissal, if not of the resurrection of the body, at any rate of the "resurrection of the flesh" as it is phrased in the interrogatory creed of the Visitation Office. It ought to be enough to reply that he distinctly defends the word "flesh," not only as originally necessary against Docetism and ultra-spiritualistic heresies, but even as serving a somewhat similar purpose to-day. Nor does he hesitate to speak of the resurrection body as "material," although as of course far different in character from matter as we now know it.

The chapters which deal with the resurrection narratives are sober and restrained but marked by great keenness. Particularly excellent is the discussion of "the third day," which, by dating the appearances, makes impossible the old rationalistic theory of self-generated visions. "Purely subjective changes from despair to hope and joy take time." He points out that if only one complete day intervenes between the Death and the Resurrection the Judean series of manifestations must have come first, and the "third day" is supported by those Evangelists who give the Galilean series. So these imply what they omit.

Most satisfactory is the treatment of the conversion and witness of St. Paul. Due allowance is made for the mental preparation which must have taken place before the scene on the road to Damascus, but it is shown that there is *nothing in our documents* to warrant the highly colored pictures painted by Pfleiderer or Weiné. They are only plausible so long as we take a most one-sided view of St. Paul's character and belief. He had really the highest reverence for the moral law. If it did not succeed in getting itself realized it was because the response of human nature was so feeble. "Clearly, he who thinks in this way will be more disposed for self-condemnation than for rejection of a law which he reveres. It was not dissatisfaction with himself that St. Paul felt, but rather dissatisfaction with himself." His theology is to be traced, not to the fierce struggle with old ideals but to the vision of the Risen Christ.

We quote an illuminating remark on his attitude toward the "historic Jesus": "He knew many details, yet he did not build his Christianity on them. The solution plainly is that he did not consider our Lord as a teacher like one of the prophets. He did not consider the Gospel to consist in anything that Jesus said. If the crucified Jesus was the exalted Christ, the whole interest must center in His exaltation, and in His death seen in the glory of the same."

It is the habit of many commentators, e.g., B. Weiss and Zahn, to treat the Resurrection as merely the certificate of Christ's teaching, or the seal to the efficacy of His death. Rationalists consequently set it aside as having no vital significance and no real relation to spiritual life. Our author shows the consequence of the

Risen Life is that so Christ becomes the new life-principle for humanity. This bringing of the Resurrection into its real place immensely strengthens the evidence for its actual occurrence. We are seen to be contending for no mere creedal dogma or possible and isolated fact of history, but for a truth of enormous and present importance. In emphasizing this lies one special merit of a book which we have read with the greatest interest and profit and which we commend unreservedly to our readers.

C. C. EDMUNDS.

OTHER LITERATURE

A THOROUGHLY interesting study is a *History of German Civilization*, by Ernst Richard, Ph.D., lecturer on the History of German Civilization in Columbia University. It is both a study of national characteristics and national movements and also of individuals. The point of view is distinctly Protestant and one sometimes feels that the author's sympathies with the pre-Reformation Christianity of the Germans are not as deep as might be desired, but yet his studies into the pagan residuum in the earlier Christianity and civilization of the land are thoughtful and informing. His studies, too, in the Reformation period are most interesting. The Reformation, he holds, "was above all a political movement, in a national sense, the liberation of Germany from Roman rule, a point which is incessantly emphasized by Luther" (p. 246). He appreciates, what so many superficial historians fail to perceive, that the primary cause of the Reformation was the revolt of the northern nations against the doctrine of political supremacy on behalf of the Pope that was set forth in the bull *Unam Sanctam*. "Wherever a nation," says Professor Richard, "takes up a fight against Rome, it is not a fight against religion, but a fight for political liberty" (p. 140). If this was true in Germany, much more was it true in England, though some of our Protestant controversialists fail to recognize the fact.

We hope that this study of German civilization may be widely read. [Macmillan.]

A THOROUGHGOING *Civio Bibliography for Greater New York* has been prepared under the editorship of James Bronson Reynolds, an assistant district attorney and at one time secretary to Seth Low during his administration as mayor of New York, and under the general supervision of the New York Research Council, of which Professor E. R. A. Seligman of Columbia is chairman. The fifteen main titles of the book are: Description, History, Population (including Immigration), Government and Politics, Public Works, Public Finance, Economic Conditions, Transportation and Communication, Public Health, Recreation and Social Organizations, Housing, Crime and Correction, Poverty and Charities, Education and Religion. That the treatment of these general subjects requires 253 pages gives an idea of the completeness with which the work has been done. The value of the volume is very greatly enhanced by a really adequate index. It will be interesting to note whether the post office department will exclude the book from the mails because of its reference to prostitution. [New York: Charities Publication Committee for the Russell Sage Foundation. \$1.63 postpaid, 296 pages.]

C. R. W.

THE *Church Congress Journal for 1911* makes permanent the papers that were given before that body. One looks through it with a curious sense of how few men speaking on a subject are able to analyze it logically, express themselves forcefully, and—stop. Here and there one does it well; and in a more fragmentary manner one finds in such discussions much that is bound to be suggestive. But if some speakers are able to analyze their own offhand remarks critically and fairly, how disappointed they must be when they read them in cold type! [Thomas Whittaker, Inc., paper \$1.00, cloth \$1.50.]

IN *The House of Happiness*, by M. Anstice Harris, Dean of Elmira College, we have a series of brief essays of a devotional nature that one finds attractive; and in *The Idyll of the Shepherd*, by John G. Garth, we have a devotional paraphrase of or meditation upon the 23d Psalm. Both would be pleasing gifts to thinking people. [Doran, 50 cents each.]

A BOOK OF GUIDANCE in the bringing up of young girls is entitled *Building Your Girl*, and is written by Kenneth H. Wayne, author of *Building Your Boy*. The different relationships in which young girls are placed at home and outside the home are the subjects of chapters that cannot fail to be useful. [McClurg, 50 cents.]

IT IS AN EVIDENCE of weakness when we allow ourselves to think that our own strength, unaided by divine help, is sufficient to do our work. Phillips Brooks once said with real truth: "Never allow yourself to feel equal to your work. If you ever find that spirit growing on you, be afraid, and instantly attack your hardest piece of work, to show yourself how unequal to it all you are."—*Christian Observer*.

Department of Woman's Work in the Church

Correspondence, including Reports of work of all women's organizations, should be addressed to Mrs. William Dudley Pratt, 1504 Central Ave., Indianapolis, Ind.

SINCE the tradition and teaching of childhood lies so largely with woman, we wish that the Christian element in womanhood might drop the secular and overworked "Santa Claus" and return to the Christian legend of *Christ Kindchen*, or the Christ Child. Not that one would want to see the delicious trust of childhood shattered, or the charm of Christmas mystery destroyed; but the legend could be made so sane, so beautiful, and so relevant to the season, would mothers and those who care for young children but give the matter some thought.

Christ Kindchen, the Christ Child, is the one through whom all our gifts come to us—so the child might be told—and the little mystery of the gifts might, without deception, be managed. The child, outgrowing the mystery, would associate all good gifts with the Christ Child. True, it was one of our own clergy who, in a rollicking Christmas mood, dashed off a poem that was to make him famous. "Twas the Night Before Christmas" has been read to more babies and recited by more children doubtless, than any jingle ever written, and to this popular verse is due much of the current worship of Santa Claus or St. Nicholas. It was this minute description of St. Nick, which gave to the good patron saint of youth those physical features which have made his coming down the chimney such a moot point in the mind of childhood; and to this we owe the personage who greets our children just before Christmas in the department stores and offers to shake their reluctant hand.

Santa Claus, as the patron saint of the young, might not be so objectionable, although we are told that his sainthood was also extended over "sailors and thieves"; but to rob Christmas of the only tradition which really makes Christmas and is Christmas, is worse than the play of *Hamlet* with Hamlet left out. Let young mothers and doting grand dames carefully prepare truthful, beautiful Christmas lore for their babies, in which the fat and jolly saint, good though he may be, will be displaced by *Christ Kindchen*.

THE COMING of Holy Innocents' Day brings to mind that this day is being used by societies of Little Helpers as the time for the yearly collection of pennies, instead of Epiphany, as was originally planned. This day is used by the Connecticut branch, which numbers 42 parish societies of Helpers and is now eighteen years old. A feature of this branch, of which little has been known heretofore, is its Memorial Circle. In memory of little children who have passed on, several gifts have been made, this past year, for the relief of sick children in this land or for the education of those on foreign shores.

Perhaps the wisest missionary thought which ever visited the human mind, was that of this organization of babies. All the love, all the care, all the experience of Christian womanhood is being spent on this society and it is well worth it. For it is *re-forestration* and that in the most scientific way. Many good Church people treat this branch of Auxiliary enterprise, as a sort of joke; some rectors tolerate it as a fad of some of their W. A. parishioners who must be allowed to have their own way in so small a matter; but it approaches more nearly to what Dr. Holmes pronounced essential to education, than any other thing. Kindergarten is great, but Little Helpers is greater.

There is such a terse and clear mention of this work in the report of Miss Janet Bruce Slidell, secretary of the Milwaukee branch, that our readers are sure to profit by it: "I wish that every one who knows that there is no branch of the Little Helpers in her parish, would start one, for I think, with many others, that this is the beginning of all our Auxiliary work. The work is not hard and can be done at one's convenience. There are no weekly meetings to attend and only one collection to be made in a year; and this may be done personally, or, better still, have a gathering of mothers and children and have the boxes brought to you. There was one such gathering I attended that was very successful. The children and the mothers were invited to a little party in the guild room, and after a general good time, we went into the chapel where the rector had a little service with a short talk about the work and one bright hymn. Then the children marched up to the chancel and put their boxes on the alms basin held by the rector. They

all gave them up so willingly and later each one was given another box to start the new year's work."

A W. A. WOMAN of Georgia writes: "The Echo jubilee meeting given by the women of Camden, Ark., spoken of in your department two weeks since, exploits an idea which, it seems to the writer, might be used often and effectively, in small towns. It is said by women of the W. A. living away from Church centers, that it is very difficult to maintain interest in missionary affairs and that the small number attending meetings, kills enthusiasm. Why could not the W. A. in the smaller places take the initiative in promoting semi-annual meetings of a general missionary character? The women of all the local missionary societies would join with them, and a committee made of the best workers of each, could arrange a programme based upon the work of all Christian churches. Material is certainly of easy access, for there has been no time when missionary news commands such attention. If there happened to be a near-by jubilee meeting to which women might go and bring back the news in the fine way the women of Camden did, so much the better, but one would not have to depend upon such a chance, for the very air is full of tidings. Meetings of this sort would be valuable in many ways, increasing the influence of a small parish, bringing women together in Christian interest, and educating the town along missionary lines. In short, such meetings adopted as a permanent feature of the missionary societies of the land, would be the finest fruit of this wonderful year."

AN INTERESTING CONFERENCE of Associates of the G. F. S. has been held lately, in Denver, Colo. Four vital topics were discussed, as follows: "The Out-of-Doors Problem," by Mrs. W. H. Bryant; "The Problem of Sex Hygiene," by Dr. Elsie Pratt; "How Shall We Lead Our Girls Into a Deeper Spiritual Life?" was the subject of Mrs. Lamb; while "The Problem of Culture" was divided into two parts, the first of which, "How Shall We Interest Our Girls in Art?" was handled by Mrs. Henry Read. Miss Thayer of Wolfe Hall, Denver, treated the very crying subject of teaching girls the refinement of simplicity in dress. She contrasted the French and American women in dress, saying that the French woman has some regard for differences in social position; in America, on the other hand, no social lines whatever are conceded, the very poorest of girls adopting the styles of the wealthiest. Miss Thayer also spoke of the immodesty made possible by many modern styles and said that, combined with extravagance, immodesty often leads to immorality. She hoped that the wealthy women of this land would regard it their duty to dress sensibly and modestly, as examples to the thousands of self-supporting girls. The chairman, Mrs. Touret, in introducing the speakers, referred to Nicholas M. Butler's *Education of the Child* and the child's right to her various inheritances, physical, scientific, artistic, institutional, and religious.

On the evening of November 25th, the Associates gave a dinner to 150 members at which there were many clever toasts, and afterward a members' conference. This council closed with the annual service, on Sunday morning, held in St. Mark's Church. The Rev. C. H. Marshall, rector of St. Barnabas' Church, Denver, preached a suitable sermon. The next meeting will be in Colorado Springs.

THE G. F. S. KALENDAR for the coming year is on the market. As usual it has been compiled with much care and is replete with gems of verse and prose and many very beautiful Biblical pictures. A small royalty is paid into the treasury of the G. F. S., for every kalendar sold.

THE MEMORIAL FUND of the G. F. S. of Western New York, was \$90,000 this year and will be sent, through the Board of Missions, to Wuchang, China, in recognition of Deaconess Ridgely's connection with the Mission.

AN ATTRACTIVE POSTER, urging early Christmas shopping, was widely distributed by the G. F. S. A. It was very Christmassy with its scarlet and white and at the bottom had this line: "Bear Ye One Another's Burdens. This is one way to do it."

THE WILL of a good and humble Churchwoman was made lately and in it was a clause providing that, out of her small estate, ten dollars be given to her Bishop to apply on his "most pressing debt." Such wills are not written up in the columns of Church papers, and such a bequest might be counted trivial. But what a different showing might the Church have made, had every humble communicant thereof felt it to be, a duty to remember the Church, in even the smallest way, in his will. In this era of magnificent philanthropy, there is munificence that is regal and finds expression in superb memorials and gracious gifts of many kinds. But if the conscience of the Churchman could be trained to include always in his last will and testament, a small and undesigned gift, the beneficence would fall like showers upon the mown grass of parish and diocesan finances, and the Church could do her real work un vexed by the haunting thought of how to find the money.

A SONG OF PEACE

Sing not the praise of olden days,
Their songs are sung forever more;
But sing the ways of better days,
Of peace and rest from shore to shore:
A single day of heaven is worth
A thousand years of strife on earth.

When comes the jar of crowns at war,
When heroes fall and widows weep,
When shell and sword and savage horde
Are spreading woe on field and deep,
'Tis then, O God, in fullness comes
The meaning of the marshaling drums.

My native land, in glory stand—
But not the glory of the ranks;
But of the fields and all that yields
Of peace and wealth—and render thanks
To Him whose bounteous blessings flow
From Polar Lights to Tropic glow.

Must He who died at Glory's tide—
Great leader of the humble birth—
Behold again on sea and plain
The fairest nation of the earth
Enveloped in the clouds of war?
Ah, where He is, the mighty are.

The pride of power—our present hour,
Still, still our greatest danger is.
O'er vision's sea appears to me
A cloud—but heaven save from this:
No heart and soul to heaven turned
Was ever by the Father spurned.

Then let us plod with thoughts of God,
And let our nobler motives grow,
That all that's best of toil and rest
Like nature, unimpeded, flow:
A single day of heaven is worth
A thousand years of strife on earth.

HOWARD L. TERRY.

RUBRICS AND CUSTOMS

REV. R. B. NEVITT.

PEOPLE often ask why we have such different types of services, all claiming the sanction of the rubrics of the Book of Common Prayer. Some have gone so far as to say that the rubrics are mere suggestions. Other people say that they are iron-clad laws. It is probable that the truth lies midway between them.

In the first place, most of the difficulty lies in the fact that the rubrics are interdependent. They are not to be wholly divorced from their context. And, what amounts to the same thing, they often presuppose a knowledge of previous customs. In the second place, they have in view the needs of the clergy rather than of the laity. But in some parishes the laity constitute themselves judges of the meaning of these rubrics. So that very often we have a diversity of use simply because the priest feels it expedient to defer to local prejudices.

Whole volumes might be written all round the subject. But a brief and pointed illustration may reward the patience of any reader who is desirous of getting at the root of the matter. First of all it is necessary to bear in mind, that the present American Prayer Book is the seventh edition of that Book in the English language for the use of that Church. For the American Church has derived and inherited its Book from the English forefathers. The First Book was issued in 1549, the Second in 1552, both in the reign of Edward VI.; though the latter of these was probably uncanonical, and was certainly little used. For the accession of Queen Mary restored the English Latin services, which, it may be noted in passing, were not those of the Roman Church. Queen Mary merely revived the old Uses of Sarum, York, Lincoln, and Bangor, which are mentioned in the preface to the English Books. Elizabeth set forth a new Book in 1562 and James made some changes in 1604. Though the use of the Book was made a felony during the Commonwealth, it was revived and revised on the restoration of Charles II. This Book of 1662 is still in use in England and her colonies, with a change in the Lectionary only. All these editions were the work of convocation. So England is using the Fifth Edition. The United States issued a re-

vision in 1792, and further revisions were made and established in 1892, so that we have in our hands the Seventh Edition of the Book of Common Prayer in the English language.

That the interpretation of a rubric is a complicated matter will at once become apparent. For the question immediately presents itself, to which edition of the Book does this rubric belong? Let me cite two of them, one before and the other after the Lord's Prayer in the Daily Offices. Immediately after that Prayer we read, "Then likewise he shall say." These same words are found in this same place and in the same context in every Book. Now a great deal of emphasis has been laid upon the word "say." But the argument has rested upon modern, twentieth century conceptions of the difference between "singing" and "saying." In 1549 everyone chanted his speech, just as the Greek dramas were chanted, dialogue and all. Modern "reading" was unknown till the schoolmaster went abroad into the land. A Cornishman and an Irish peasant to this day sing rather than say their words. Mr. Merbecke, in the reign of Edward VI., set the words, "O Lord, open Thou my lippen," as it then ran, to the note "C," and that is the use of the English Cathedrals still. Hence we have both choral and plain renderings of the Offices of the Church.

Now before the Lord's Prayer in the Book of 1549 the rubric was: "The priest beeyng in the quier, shall begynne with a loude voyce the Lordes prayer, called the Pater Noster." With this he began the Order for Matins. This was in thorough accord with the former rules, that all offices should so begin. But there the Lord's Prayer had been said in silence. Now it was ordered to be said aloud. A semblance of the old custom was retained in the recitation of the Prayer by the priest alone, the people responding at the words, "But deliver us from evil. Amen." In 1552 the addition of the Sentences, Exhortation, Confession, and Absolution altered the rubric to "Then shall the Minister begin the Lordes Prayer with a loude voyce." Even then the Doxology was omitted, but apparently the whole prayer was said with the minister, as it was so directed when used after the Creed. Evening Prayer continued to be said with the Lord's Prayer for its beginning till 1662. In that year the rubric was further modified. It now reads: "Then the minister shall kneel and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him, both here and wheresoever else it is used in divine service." Only the first phrase has been altered in 1892, "Then the minister shall kneel, and say the Lord's Prayer, the people still kneeling," etc. The omission of the word "audible voice" is a significant recognition of the total loss of the ancient tradition respecting the mode of reciting the Lord's Prayer.

Now, though the words "Divine Service" do not include the Liturgy, or Office for Holy Communion, yet the Lord's Prayer also opens the latter. There it was clear that in 1549 the people responded, "But deliver us from evil. Amen." The general custom of to-day leaves that prayer to the priest alone. But I cannot help thinking that such a relegation to him is a loss to the laity, due to the analogy of the use of the prayer in other settings. Yet one may as well recognize that it would be a labor of Hercules to restore "the Answer" to the people in that service, rubrical as the practice would be.

This is but one example out of a thousand. But if it makes clear the nature of the difficulties which are encountered in arriving at the meaning of rubrics, it may perhaps be blessed of God in allaying the unseemly bitterness of disputes between clergy and laity over some vexed question arising out of a clash between an ancient rule and a local custom. The matter is often so difficult that trained scholars come to different conclusions, even when their views of the Church and her function are the same. A Congregation of Rites might be a desirable addition to the machinery of the Church, but meanwhile what we need is patience with those who, honestly desiring to carry out the rubrics of the Book of Common Prayer, yet find themselves at variance with us over the force of some word or phrase.

CONTENTMENT

LET US LEARN to be content with what we have. Let us get rid of our false estimates, set up all the higher ideals—a quiet home; vines of our own planting; a few books full of the inspiration of a genius; a few friends worthy of being loved, and able to love us in return; a hundred innocent pleasures that bring no pain or remorse; a devotion to the right that will never swerve; a simple religion empty of all bigotry, full of trust and hope and love—and to such a philosophy this world will give up all the empty joy it has.—*David Swing.*

Church Kalendar



Dec. 31—Sunday after Christmas.
 Jan. 1—Monday. Circumcision.
 " 6—Saturday. Epiphany.
 " 7—First Sunday after Epiphany.
 " 14—Second Sunday after Epiphany.
 " 21—Third Sunday after Epiphany.
 " 25—Thursday. Conversion of St. Paul.
 " 28—Fourth Sunday after Epiphany.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA.

Rev. E. P. Newton, of Valdez.

CHINA.

HANKOW:
 Miss E. P. Barber, of Anking.
 Deaconess Edith Hart, of Hankow.
 Mr. John A. Wilson, Jr., of Wuchang.

JAPAN.

TOKYO:
 Rev. J. Armistead Welbourn, of Tokyo.

THE PHILIPPINES.

Rev. G. C. Bartter and Mrs. Bartter, of Manila.

Miss Anna Hargreaves, of Baguio.

Personal Mention

THE REV. E. B. BRADLEY of Tamalpais Center, Kentfield, Marin County, Cal., has been elected rector of the Church of the Incarnation, Santa Rosa, Cal., to succeed the Rev. George E. Swan who recently resigned.

THE REV. THOMAS BURRY has taken charge of the work of the Church in the Isle of Pines, and his address is Santa Fe, Isle of Pines, Cuba.

THE REV. DANA C. COLEGROVE of Norfolk, Neb., has accepted an invitation from Dean Hart to become a curate at the Cathedral of St. John, Denver, Colo., and will have charge of the work of the Sunday school and among boys and young men.

THE present address of the Rev. H. L. HANNAH is 403 West Church street, Elmira, N. Y., where he is now rector of Trinity Church.

THE REV. H. QUAIL MILLER has assumed his duties as assistant at the Memorial Church of the Holy Comforter, Philadelphia, Pa.

THE REV. JOHN B. PITCHER is acting as locum tenens at Zion Church, Rome, N. Y., where his address is 1063 Bloomfield street.

THE REV. JAMES B. SNOWBALL, of Lampassas, Texas, is convalescing after a long and serious illness. His present address is B4 Ranch, Up-land Route, Midland, Texas.

THE REV. GEORGE E. SWAN, rector of the Church of the Incarnation, Santa Rosa, Cal., has resigned charge of the parish.

ORDINATIONS.

DEACONS.

INDIANAPOLIS.—On St. Thomas Day in Grace Church, Muncie, Ind., Mr. WILLIAM ERNEST STOCKLEY was ordained to the diaconate by Bishop Francis. The candidate was presented by the Rev. Edmund A. Neville, rector of Grace Church; the Litany was read by the Rev. M. P. Bowie, rector of Trinity Church, Anderson; the Rev. J. D. Stanley read the Epistle; and the Very Rev. C. S. Lewis, Dean of All Saints' Cathedral, Indianapolis, preached the sermon. The Bishop celebrated the Holy Eucharist. For several years Mr. Stockley was pastor of the First Christian denomination at Muncie, and President of the local Ministers' Association. Under Mr. Neville's teaching and guidance he entered the Church, and applied for Holy Orders.

PRIESTS.

EASTERN OKLAHOMA.—In Trinity Church, Tulsa, on St. Thomas Day, December 21st, the Rev. GEORGE C. GIBBS, was advanced to the priesthood by Bishop Thurston. The candidate was presented by the Rev. Gilbert A. Ottman, rector of the parish at Tulsa. Bishop Thurston preached the sermon. Mr. Gibbs has charge of the missions at Sapulpa, Okmulgee, and points adjacent.

FOND DU LAC.—In the Cathedral at Fond du Lac, on Sunday, December 24th, the Rev. LAURENCE HERBERT GRANT and the Rev. BERNARD P. T. JENKINS were advanced to the priesthood by Bishop Grafton. Mr. Grant, who is a graduate of the General Theological Seminary, will continue as curate of St. John's Church, Wausau, Wis., and Mr. Jenkins, a graduate of Nashotah, will be curate of Trinity Church, Neenah, Wis.

VERMONT.—At St. Paul's Church, Burlington, on St. Thomas' Day, the Rev. GEORGE HENRY SEVERANCE, JR., was advanced to the priesthood by the Bishop of the diocese. The candidate was presented by the Rev. D. L. Sanford, and the sermon preached by the Rev. W. T. Forsythe. Mr. Severance is in charge of St. Mark's Mission, Springfield, Vt.

DEACONS AND PRIESTS.

CHICAGO.—On the Fourth Sunday in Advent, December 24th, at St. Bartholomew's Church, Bishop Anderson ordained to the diaconate Mr. TODAMU SUGAI, and advanced to the priesthood the following deacons: THE REV. WALTER S. POND, THE REV. K. O. CROSBY, and THE REV. F. S. FLEMING. The priests presenting were the Rev. Dr. Francis J. Hall, the Very Rev. Walter T. Sumner, and the Rev. Charles H. Young. The sermon was preached by the Rev. F. S. Sherman. The Rev. Luther Farde and the Rev. M. M. Villareal were also in the chancel, as was likewise the rector of the parish, the Rev. H. G. Schniewind. The Rev. F. S. Fleming will go, after January 1st, to the mission at La Salle, in the diocese, as priest-in-charge.

HARRISBURG.—In St. Andrew's church, Harrisburg, on December 20th, the Rev. Messrs. FRANK R. ALLISON of Trinity Church, Renovo; CHARLES E. BERGHAUS, St. Luke's, Mount Joy; JOHN F. HAMAKER, St. Francis', Sloatsburg, N. Y.; and CHARLES WESLEY SHREINER, Church of the Ascension, Philadelphia, were advanced to the priesthood. Those ordained to the diaconate were: MERRILL H. AKE, St. James', Mansfield; FREDERICK M. DIEHL, Our Saviour, Monroeville; CHARLES C. KELSEY, St. Paul's, Manheim, and HAROLD E. SCHMAUS, St. Luke's, Altoona. At 9 A. M. a quiet hour was conducted by the Rev. Herbert B. Pulsifer of St. John's, Marietta, at the close of which the ordination service proceeded. The sermon was by the Rev. James F. Bullitt, rector of the parish. The other clergy present were: R. A. Sawyer, John Mills Gilbert, O. H. Bridgeman, E. H. Oxley, Joseph Sheerin, H. P. Chapman, George H. Bishop. This was the largest class ordained at any one time by the present Bishop of the diocese.

DIED.

GOLDSBOROUGH.—On November 28, 1911 at her late residence in Bridgeport, Conn., NINA H., wife of the Rev. ALFRED GOLDSBOROUGH, and daughter of the late Peter and Eliza Janet Gordon of Jersey City. Interment was in Greenwood, Brooklyn, N. Y.

PETTUS.—At Eatontown, N. J., December 16, 1911, at 6:20 A. M., CHARLES ARTHUR PETTUS, in the 31st year of his age, son of the late Charles Arthur Pettus, and nephew of Misses Martha E. and Isabella M. Pettus of New York City, and cousin of the Rev. W. H. Pettus, Saltville, Va. Interment at Long Branch, N. J., December 18th, 1911, the Rev. Dr. Adams officiating.

POPE.—In Geneva, N. Y., on Sunday, December 17, 1911, Mrs. LILLIAN ELISABETH POPE, widow of Willard S. Pope, eldest daughter of the late Bishop Bissell of Vermont and Martha Cotton Moulton, his wife, and great-grand-niece of Bishop Chase of Illinois.

ROGERS.—Entered into the rest of Paradise on Wednesday, December 13th, after many years of patient suffering, ELIZBETH SCHUTZ JONES, wife of John J. ROGERS. Burial office at St. Jude's Church, Monroe City, Mo., on Friday, December 15th.

"And there shall be no more death, neither shall there be any more pain: for the former things are passed away."

MEMORIALS.

LOUISA LOGAN.

In loving memory of LOUISA LOGAN, who passed into life eternal, December 12, 1910, at her home in Williamsport, Pa.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

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THE CHOIR EXCHANGE AND CLERICAL REGISTRY offices are REMOVED from 136 Fifth Avenue, New York, to Drake College Building, 116 Newark Ave., Jersey City, N. J.

CHURCHES are cordially invited to send on their orders for CLERICAL HELP, or for ORGANISTS and CHOIR-MASTERS before Christmas to THE JOHN E. WEBSTER COMPANY.

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NOTICES.

A PLAIN STATEMENT AND AN APPEAL.

"I DON'T SEE WHY THERE SHOULD BE DANGER OF A DEFICIT"—A NEW YORK CLERGYMAN.

This is WHY! Under the insistent pressure and appeal of numerous Bishops, Clergy, Widows and Orphans and beneficiaries needing help or more help because of the increased cost of living; the Trustees of the Church's own agency; the General Clergy Relief Fund, have largely increased the list of pensioners and the amount of pension. Number of persons now upon the list between 500 and 600 requiring about \$150,000 annually. 67 Dioceses and Missionary Districts depend alone upon the General Clergy Relief Fund for Pension and Relief. Not half the churches contribute.

In 56 Dioceses the General Clergy Relief Fund appropriates more money annually than the churches in the dioceses give. How then have the Trustees been able to do the large work they are doing? They have depended largely upon legacies and the increase of the annual offerings from churches and individuals. While we have been notified this year of more legacies and in larger amounts than ever before there have been paid but three legacies aggregating \$4,300, the average amount should have been about \$35,000. This and the diversion of offerings to other lines of clergy relief not so immediately pressing is causing the danger of a deficit. \$15,000 more than we now have (December 7th), will be required for the January quarterly payment. This will, we hope, be made up from the Christmas offering, but upon the Christmas offerings we also depend to make up the amount required for the April, July and October quarterly payments.

It would be a blot on the Church, if with all our splendid building and large giving, we should be compelled to cut down the small pensions (\$25,000 to \$30,000 quarterly in the aggregate) we are now giving to godly men and women who depend largely upon these for a living.

Clergy pension and relief is not simply an eleemosynary affair which can be left to the spontaneous impulses of Christian charity. It is the fundamental practice in the Church of Christianity, of justice and mercy. Increasing demands for other enterprises ought not therefore to crowd out this duty of the Church lest we become lean of soul in the midst of all our activity.

If space permitted we could add interesting and pathetic appeals from scores of individuals which would grip the hearts of Churchmen and claim their interest and their offerings. We ask for large offerings at this time.

THE GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. MCCLURE, Treasurer.
Church House, Philadelphia, Penna.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, REV. ELLIOTT WHITE, 960 Broad Street, Newark, N. J.

RED LETTER KALENDAR.

We have a few copies of the beautiful Red Letter Kalendar (50 cents) left, which we will mail postpaid for 25 cents each, while they last. The Kalendar is made by Nister, and is very handsome. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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It will be remembered that four years ago we published the "Paragraph Edition" of Dr. Faber's wonderful Conferences on *Kindness*. For more than a year we had so few copies left of the first edition that we ceased to advertise it, but the edition becoming exhausted we have now printed another. It is bound in the same very attractive blue cloth binding, gold stamped, and also in leather full gilt edges. The first edition of 1,500 copies having been sold out shows how well the book was received in its new style of paragraphing. It is more than a *good* book to have in the house, for it is a very valuable spiritual study. And while the Conferences were named as "Spiritual," yet it is a book that will be read with great interest by men who might not be inclined to dwell much on spiritual things. It isn't for the minister only, but the lawyer, the doctor, and the "man of the world" will read it and commit parts of it to memory. In making up a Christmas list, it is a book that will fit every person who can understand plain English from children of 15 up to the most aged whom you wish to remember.

Kindness (the four Conferences in the one volume), by the Rev. F. W. Faber, D.D., cloth bound, 90 cents (by mail 96 cents); leather, full gilt, \$1.50 (by mail \$1.56). Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad fenders and similar matter obtained and given from trustworthy sources.

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BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

EDWIN S. GORHAM, New York.

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THE TACTFUL PERSON looks out for opportunities to be helpful, without being obtrusive.—Margaret E. Sangster.

ENERGY and determination have done wonders many a time.—Dickens.

The Church at Work

MEMORIALS AND OTHER GIFTS.

THE CHURCH of the Redeemer, Chelsea, District of Eastern Oklahoma, has recently had its altar enlarged and heightened, and beautified with splendid brasses, so that its dignity has been greatly enhanced. The church has received a handsome set of Eucharistic lights and seven-branch candlesticks, from Dr. Marcus Simpson, in memory of his father, Jerome B. Simpson, and his mother, Frances Jane Simpson. The A. M. Gamman family have given a beautiful brass altar cross in memory of George Washington Drake; and Mrs. Charles Collins enlarged the altar as a memorial of her father, Henry Vail. Bishop Thurston, during his recent visit at the mission, blessed these memorials.

MISS MAUD STANARD SWORDS, of the Church of St. Mary the Virgin, New York, has presented to St. Paul's Memorial Church, University of Virginia, an altar book-rest, in memory of her mother, the late Mrs. Louisa Stanard Swords.

ON THE Third Sunday in Advent, December 17th, two beautiful memorial windows were unveiled in St. John's Church, Johnstown, N. Y., by the rector, the Rev. Wolcott Webster Ellsworth, at the morning service. These windows, designed by the Gorham Company of New York, complete the extensive improvements and beautifying of old St. John's Church. They are situated upon the right and left of the main chancel window, and consist of two panels each. One window was given by Mrs. Robert J. Evans in memory of her husband, Robert J. Evans and his children, George H. and Edwin Evans. The other was given by Mrs. William W. Van Voost, Miss Kate Ricketts, and Mrs. Esther Shutts, in memory of their father and mother, Jonathan Ricketts and Mary Pierson Ricketts. The latter window represents the Baptism of our Lord and the former depicts the Resurrection. These gifts render the edifice one of the most beautiful in the diocese of Albany. The late improvements in the church, including the stone parish house and all the equipment, decoration, etc., cost about \$17,000. In addition to this some twelve memorial gifts were presented during the last nine months.

ST. PAUL'S SOCIETY CELEBRATES FIFTIETH ANNIVERSARY.

ST. PAUL'S SOCIETY, composed of Churchmen at Harvard University, observed its fiftieth anniversary on the evening of December 20th, with a dinner at the Harvard Union. There were about 100 graduates and undergraduates present and the special guests were Bishop Lawrence and President Lowell of the University, both of whom were former officers of the Society; the Rev. Dr. Floyd W. Tomkins of Philadelphia, Robert H. F. Gardiner, the Rev. Dr. Albert P. Fitch, president of Andover Theological Seminary, all of whom as well as the president of the Society, Perry G. M. Austin, '13, gave addresses.

A special feature of the celebration was the discussion of plans to further the interests of the Society, and among the permanent things that the Society purposed to do is the establishment of a mission in East Somerville, the details of which were outlined by Mr. Austin, the president of the Society. A desirable plot of land already has been secured, and when the work is formally started, it is planned to have the Society develop an effective system of social service

through the medium of men's and boys' clubs. President Austin has felt that the Society has not had a definite enough work, and that here is a chance.

The St. Paul's Society, or as it first was known, the St. Paul's Religious Society in Harvard College, was organized in September, 1861, and its first president was H. Warren Fay, '82. Gradually a number of prominent men became interested in the Society, especially several Bishops, and it continued to meet at various places until Phillips Brooks House was completed in 1900. Since then it has had two rooms there; one is used for a chapel and the other, a living room, is known as the Noble Room, in honor of William Belden Noule, '85. The Society is affiliated with the Federation of Religious Societies, which the Phillips Brooks House shelters, and although its intensive work is among the communicants of the Church, it shares in the general religious work of the University.

Referring to the early days of the Society, Bishop Lawrence says:

"When Phillips Brooks was expected to address the meeting the room would be crowded with thirty or forty members. Phillips Brooks had then been only a short time at Trinity Church. He immediately showed his interest in and sympathy for Harvard students, and one of his first acts when he became rector of Trinity was to become associated with the Society through its weekly meetings. He used to address it several times during the year. The ceiling of our basement room was low, the heat from the stove in winter time was great, especially near the ceiling, and as his head was close to the ceiling, he must have suffered some discomfort; at all events we were uncomfortable watching him until he began to speak, and then everything besides his talk was forgotten. He himself as soon as he began his address was so wrapped up in his subject that neither heat nor cold affected him. Floyd Tomkins, '72, now the rector of Holy Trinity, Philadelphia, fingered the piano in those days with the same gusto that he now preaches. John Cotton Brooks, also of the class of '72, and Phillips Brooks' youngest brother, and for more than twenty-five years rector of Christ Church, Springfield, was another faithful member of the Society.

"At about that time a committee of the Society inaugurated a course of sermons in St. John's chapel, thus drawing to Cambridge five or six of the strongest preachers of the Church. Phillips Brooks preached the first of these sermons, and so great was the crowd that many camp chairs were purchased to accommodate the throng. It was the opening wedge for Phillips Brooks in Cambridge. Afterwards it was his custom to preach once a month for several years at St. John's chapel, where he drew officers and students of the University, as well as Cambridge people, and thus he entered on the larger and more direct influence on the University.

It was announced that the sum of \$3,000 would be needed to undertake the East Somerville work, and already there have been several generous pledges toward that end.

BENEDICTINE ORDER ESTABLISHED FOR LAYMEN.

IN ANSWER to many enquiries about the Benedictine Order recently founded in Fond du Lac, Wis., the Bishop states that it is chiefly for laymen. Priests are eligible, but according to the rule, they take no precedence or superiority over the lay members. They

are not recognized, or called "Father," but simply like the others, "Brother." They are only on an equality with the lay members of the choir. As there are already two excellent religious orders in our country for priests, viz., the Cowley Fathers in Boston, and the Order of the Holy Cross at West Park, New York, there seems no need for any other. But there is a great need for an order of laymen. Laymen might join some other community, but would do so in the capacity of lay brothers. They would not form part of the governing body, or take part in its spiritual, external work. They have the advantage of the religious life, but are practically house servants. It is different in the Benedictine Order, where laymen are the governing body, full choir members, and take part in all the spiritual, external work of the society. As it is well that the monks should not be indebted to the charitable services of external secular priests, there should be one or two like the Abbot or the Prior in Holy Orders, but no more in a small community are needed.

DEATH OF REV. FREDERICK CARMAN.

IN THE recent death of the Rev. Frederick Carman the diocese of Colorado loses one of its most valued clergymen. He was born in 1867, of a Colonial family, once well known in Long Island, but since the Revolution settled in Canada. He was ordained to the diaconate and to the priesthood by Bishop Gilbert in 1899. For ten years he was rector of St. Peter's Church, Denver, and for the past two years he has been rector of Canon City. He was assiduous and faithful in his priestly duties and sought no office from the diocese, but for some time was private secretary and examining chaplain to Bishop Olmsted.

LEGACIES AND BEQUESTS.

BY THE WILL of Mrs. Evelyn Ridgway, filed in the surrogate's office in Brooklyn on December 19th, the Bowery mission will receive \$2,000; St. John's Guild, \$2,500; St. Phoebe's mission, the Brooklyn Home for consumptives, and the Brooklyn Nursery, \$1,000 each.

BISHOP TALBOT UNDERGOES AN OPERATION.

THE RT. REV. DR. ETHELBERT TALBOT, Bishop of Bethlehem, was operated upon on Monday, Dec. 18th, at Dr. Bull's Sanitarium, East Thirty-third street, New York City. The nature of the Bishop's ailment has not been made public. The hospital reports that the operation was successful, and that the patient was progressing as well as could be expected. The Bishop entered the sanitarium on Saturday, the 16th inst.

SUMMER CONFERENCE AT CAMBRIDGE.

AT A MEETING of the Summer Conference for Church Work Board, held in the Church Missions House in New York on Monday, December 11th, it was decided that the Conference should continue at Cambridge, as the steadily increasing attendance in years past has demonstrated the wisdom of selecting that city, and the buildings of the Episcopal Theological School as the place for the work. The Conference is to open on Saturday, July 6th, and close on Monday, July 22nd. There

will be lectures during the first morning hour, normal study groups during the second hour, and lectures and study classes during the third hour. The afternoons will be devoted to occasional special conferences, but for the most part to tennis, boating, and sight-seeing. In the evening there will be courses of lectures of a more popular character. The object of the conference is to give to those who attend, both men and women, an intelligent attitude towards the problems of Church life, a practical understanding of the best methods to be employed, and a deep enthusiasm for all kinds of Church work. The scope of the instruction will be wide and the teachers recognized leaders in their respective departments.

The Summer Conference began its sessions in Cambridge four years ago under the leadership of Eugene M. Camp, president of the Seabury Society of New York. The conduct of the first year's session drew so heavily upon the time which Mr. Camp wished to devote to the interests of the Seabury Society, that he asked that the future of the Conference be assumed by a committee. This was done, and the subsequent sessions have been conducted by a permanent board consisting of Bishop (then Professor) Rhinelander, Dean Hart, Professor Kellner, the Rev. H. L. Burleson of the Church Missions House, Professor Fosbroke, Messrs. Burton Mansfield, George Wharton Pepper, Thomas Nelson Page, Robert H. Gardiner, and Winston Churchill. Professor Kellner is the chairman of the Conference, and Miss E. H. Houghton, 58 Garden street, Cambridge, is the secretary.

DROPPED THE WORD "PROTESTANT" IN 1832.

THE FOLLOWING interesting bit of Vermont parochial history has just come to light.

St. Paul's Church, Vergennes, Vt., organized November 12, 1811, died out entirely in the later twenties. It was revived at a meeting held January 5, 1832, when a committee was appointed to draw up articles of association. At a meeting held January 7, 1832, and recorded on the first page of the record book of the revived church, it was moved that the report of the committee be amended by striking out the word "Protestant" before the word "Episcopal" in the title of the Church. The report so amended was adopted. Thus St. Paul's, Vergennes, in 1832, was a bit in advance of the General Convention in 1910.

MATRICULATION AT NASHOTAH.

THE OFFICE of Matriculation at Nashotah was held, as usual, on St. Thomas' Day, when the sermon was preached by the Rev. Frederick Edwards, rector of St. James' Church, Milwaukee.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.
JAMES R. WINCHESTER, D.D., Bp. Coadj.

The Bishop Visits Mena.

THE HEARTS of the little band of Church people in Mena, were gladdened by a visit from Bishop Winchester on the Twenty-third Sunday after Trinity. He was on his way home from the meeting of the Daughters of the King at St. James' Church, Texarkana, Texas, and while in this part of Arkansas, was searching out and visiting as far as possible, the scattered sheep of the flock—who are virtually without a shepherd—being so far removed from any place where there are services of the Church. The Bishop is very solicitous about these widely-scattered members of the Church, and is desirous of securing for them occasional services with the administration of the sacraments.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Mission at Holy Trinity Church, Decatur, Ga.

A FIVE-DAY MISSION, held in Holy Trinity Church, Decatur, Ga., closed on Sunday night, December 17th. The missioner was the Rev. Edw. S. Doan of St. James' Church, Marietta, Ga. On Sunday night the Bishop of the diocese was present and spoke some encouraging words at the close of the service.

CENTRAL NEW YORK.

CHAS. T. OLTMSTED, D.D., Bishop.

Local Assembly of B. S. A. at Utica.

THE LOCAL ASSEMBLY of the Brotherhood of St. Andrew of Utica, has been reorganized, and includes the chapters in three parishes in the vicinity of Utica. A total of eleven chapters were represented at an enthusiastic meeting held in the Y. M. C. A. hall in Utica, on December 14th.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Death of Elizabeth Whitney Hyde.

ELIZABETH WHITNEY HYDE, wife of the late Frederick S. Hyde, and daughter of Charles Bulkeley of Southport, Conn., died Saturday, December 16th, at Washington, D. C. The funeral services were held in Trinity Church, Southport, Conn., on Monday, December 18th.

CUBA.

ALBION W. KNIGHT, D.D., Miss. Bp.

New Missionary on Isle of Pines—Chapel Opened at Limonar—School System Reorganized.

THE REV. J. P. McCULLOUGH, having resigned the charge of the missions on the Isle of Pines, the Rev. Thomas Burry, recently of the diocese of Georgia has been appointed to succeed him in this very important work. He has taken up his residence at Santa Fe, having begun his work on the First Sunday in Advent. He will have charge of the work of the Church in all parts of the Island, there being seven centers of population, Los Indios, San Pedro, Santa Fe, Columbia, Nueva Gerona, McKinley, and West McKinley. The distances from place to place vary from six to fourteen miles, so that the problem of transportation is exceedingly difficult; so difficult indeed that it is impossible to give proper attention to all the places without the use of a motor car. During the residence of Mr. McCullough two chapels were built, one at Santa Fe, and the other at McKinley, and a third nearly completed at Columbia. The latter is built of reinforced concrete, and will be one of the handsomest chapels in the District. On the last two Sundays in the Trinity season, the Archdeacon of Havana visited the Island preparatory to the advent of the new priest, holding services at all but one of the places, where large congregations were gathered regardless of the heavy tropical rains then prevailing.

ON DECEMBER 10th, the Second Sunday in Advent, the Bishop, accompanied by the Archdeacon of Havana, and the Rev. G. H. Frazer, priest in charge of the congregation *Fièles à Jesus*, Matanzas, made a visitation to Limonar for the purpose of opening the new chapel just completed there. Mr. Frazer brought his choir with him. It is a noteworthy fact that this is the first chapel built in Cuba from offerings entirely received from the congregations of the District. These offerings were the proceeds of the collections made at the Episcopal visitations throughout the Island and the Isle of Pines, which are designated as "The Church Extension Fund." For the erection of this chapel at Limonar no outside aid was asked for, and none was re-

ceived. The members of the mission also contributed of means and labor. The Rev. Emilio Planas is the priest-in-charge of this important work, where he has also a Manual Training school for colored people. At this visitation the Bishop confirmed a class presented by Mr. Planas. Addresses were made in Spanish by Messrs. Frazer and Planas, and the Archdeacon of Havana.

MR. R. E. PORTER, the former principal of all the schools of the Church of Cuba and the Isle of Pines, having resigned because of ill health, the system has been reorganized, to the effect that each clergyman will be responsible for his own school; and the Bishop has placed the Cathedral schools under the direction of the Archdeacon of Havana, the Ven. W. W. Steel, as rector. During the past year a city square has been rented and fitted up as a play ground for these schools. The present enrollment is 141, but after the beginning of the new year a large increase is expected. Of these 60 are Americans. There are now 13 teachers. Two large buildings have been rented, and the majority of the teachers live in them. The schools are thoroughly organized, and in addition to the regular branches, music, drawing, French, English, Spanish, and sewing are taught. There is also daily religious instruction given by the rector of the schools.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Meeting of Church Extension Board.

THE BOARD of Church Extension of the diocese of Dallas met in St. Stephen's Church, Sherman, Tex. (the Rev. W. J. Miller, rector), on Tuesday, December 12th, and continued in session all the next day. Whenever the board meets it is customary to hold a series of public services to awaken an interest in the work of Church extension throughout the diocese. Sermons were preached by the Rev. J. K. Black, D.D., of Paris, Tex., chairman of the board, and by the Rev. T. J. O. Curran, rector of St. Luke's Church, Denison. Wednesday afternoon the subject of the discussion was, "Our Duty to Our Neighbors in Bringing the Church to Them," which was opened by the Rev. Dr. Black. In the evening the subjects considered were: "The Church: What It is and What Its Purposes," by the Rev. C. A. Roth, rector of Trinity Church, Fort Worth; "What Were the Methods of the Apostles in Extending the Church?" by the Rev. J. B. Whaling, rector of St. James' Church, Texarkana; and "What Can the Earnest Layman Do in Helping the Clergy in the Work?" by Mr. Seth Shepherd, Jr., of Dallas.

EAST CAROLINA.

ROBERT STRANGE, D.D., Bishop.

Parish House at Fayetteville Enlarged—Chancel at Wilmington Redecorated.

AN ADDITION is now building to the parish house of St. John's parish, Fayetteville, which is to be a room for the exclusive use of the primary department of St. John's Sunday school. The room is to be completely equipped in the most modern fashion with every accessory for the teaching of the primary grade. The room is to be "to the glory of God and in loving memory of Col. Wharton Jackson Green. At the fall opening the Sunday school of the parish showed an increase of nearly 100 per cent in primary and main school grades, with about 25 per cent in the adult class. The larger proportion of this increase was in the school of St. Philip's chapel, one of the parochial missions maintained by St. John's Church.

THE CHANCEL of St. James' Church, Wilmington, has recently been renovated and the entire church redecorated. The interior decorating was done by the J. & R. Lamb Company.

EASTERN OKLAHOMA.

T. P. THURSTON, Miss. Bp.

Bishop Addresses B. S. A. at Chelsea—New Church Planned at Nowata.

THE BISHOP visited the Church of the Redeemer, Chelsea, on December 17th and 19th, and administered confirmation, and lectured before an open meeting of the Brotherhood of St. Andrew. His subject was "The New Philanthropy." At a dinner given in honor of the Bishop by the men of the mission, about \$400 was subscribed to start a fund for the purpose of building a parish house.

AT NOWATA, where we have no church building, but a valuable lot, the men met with the Bishop, and pledged themselves to the erection of a \$3,500 church building. After leaving Nowata the Bishop drove twenty-five miles across country and stopped at Alluwe. The country people gathered for an informal service, and the Bishop's blessing. A number of children came also and the Bishop catechized them in truly apostolic fashion.

EASTERN OREGON.

ROBERT L. PADDOK, Miss. Bp.

Choir of Baker Church Sings at Lodge Memorial Service.

AT THE ANNUAL memorial service of the Elks Lodge at Baker, December 3rd, St. Stephen's choir of 48 voices was invited to sing the anthem, "Hark, Hark, My Soul," by Shelley, under the direction of Mrs. J. Neilson Barry. Mr. James F. Elton was precentor, and the *obligato* was sung by Miss Katherine Smith.

HARRISBURG.

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop.

Meeting of the Standing Committee.

AT THE RECENT MEETING of the Standing Committee of the diocese, Mr. John Langdon, senior warden of St. John's Church, Huntington, was elected to fill the vacancy occasioned by the removal of Mr. E. C. Nelson from the diocese.

IOWA.

T. N. MORRISON, D.D., Bishop.

Board of Missions Receives Property at Keokuk—Fire at Decorah—Notes.

THERE HAS just been transferred to the Board of Missions of the diocese of Iowa the transfer of the property in Keokuk, known as the Church of St. Mary the Virgin, together with the parish house and rectory. This property has been used for the work among colored people, and has recently been owned by the Rev. R. C. McIlwain, D.D., *rector emeritus* of St. John's Church, of that city. Through the generosity of Dr. McIlwain the diocese obtained this property at a very nominal figure, his gift being in the neighborhood of \$2,500 to the diocese. This generous act on the part of the *rector emeritus* of St. John's will surely be much appreciated by the whole diocese. Dr. McIlwain has long been a friend of this work and has fostered it during the many years of his ministry with generous and tender solicitude.

GRACE CHURCH, Decorah, recently narrowly escaped being destroyed by fire, caused by a new furnace and a defective flue. Only the hasty action on the part of some people who were coming to church saved the building from total destruction.

DURING THE past few months St. Mark's Church, Fort Dodge, has undergone a number of repairs and improvements. The organ has been repaired and placed in tune, and a new reredos erected, and the altar steps and altar rails refinished. The reredos and their improvements are the gift of St. Mark's Guild.

This work has completely transformed the sanctuary, and adds very much to the beauty of the church.

ON ST. THOMAS' DAY, the Very Rev. Dean Hare of Trinity Cathedral, Davenport, celebrated the thirtieth anniversary of his ordination to the priesthood. The many friends of the Dean extended their cordial congratulations on the event.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Bishop Rowe at Brooklyn Heights—Bishop Thomas Speaks at Meeting of Woman's Auxiliary—General Missionary at Christ Church.

THERE WAS a large gathering of people in Grace Church, Brooklyn Heights, on Sunday afternoon, December 17th, in response to an invitation given by the rector, the Rev. Dr. C. F. J. Wrigley. The Bishop of Alaska was the speaker, and his address was on "The Church in the Frozen North." As is well known, Grace Church, under the constant leadership of its rector, is one of the banner churches of the country in its regular contributions to the general missionary treasury of the American Church.

BISHOP THOMAS of Wyoming was the principal speaker at the December meeting of the Long Island branch of the Woman's Auxiliary, on Thursday morning of last week in St. Ann's parish house, Clinton and Livingston streets. There was a remarkably good attendance.

THE REV. CHARLES H. WEBB, general missionary for Brooklyn, was the morning preacher in Christ Church, Brooklyn, on Sunday, December 17th. A detailed report of his first year's work in the field was made; plans for future work and an appeal for aid were eloquently set before the large congregation.

MARYLAND.

JOHN G. MURRAY, D.D., Bishop.

Missionary Service at Annapolis—Celebrates 93rd Birthday—Notes.

IN THE INTEREST of the Claggett Society (a society for Churchmen) of St. John's College, Annapolis, Maryland, a missionary service for students was held, on Sunday afternoon, December 17th, in St. Anne's Church. The service was attended by other students also, from the U. S. Naval Academy Preparatory schools, and was the regular choral evensong. The lessons were read by the president of St. John's College, and the chaplain of the U. S. Naval Academy was in the chancel. The sermon was preached by the Rev. J. Armistead Welbourn of St. Timothy's Mission, Tokyo, Japan.

THE REV. GEORGE A. LEAKIN, D.D., celebrated at his home at Lake Roland, near Baltimore, on December 16th, his 93rd birthday. Dr. Leakin is not only the oldest living alumnus of Princeton University and of the Theological Seminary of Virginia, but also the oldest clergyman of the American Church, both in length of service (nearly 69 years), and, since the recent death of the Rev. Thos. C. Yarnall, D.D., of Philadelphia, also in length of years. Though very feeble in body, he still keeps up an active interest in the affairs of the Church and the diocese.

A VERY INTERESTING and helpful mission has just been held at the chapel of St. Mary the Virgin, Baltimore (the Rev. G. A. Griffiths, vicar), beginning on the first Sunday in Advent and continuing through the Third Sunday in Advent. The missionaries were the Rev. Fathers R. B. T. Anderson and J. M. Harrison, O.H.C. Father Huntington was to have been one of the missionaries, but, owing to his being ill with typhoid fever, could not be present, to the great regret of all. There

were three celebrations of the Holy Eucharist every morning at 5:30, 6 and 7 o'clock, with a children's mission every afternoon at 4, and sermons and the question box every night at 8. A band of mission helpers was organized, through whose efforts between nine and ten thousand notices of the mission were given to people in their homes.

THE FINE, new parish house of St. Mary's church, Jessup, Howard County (the Rev. Benj. D. Chambers, rector), was used for the first time on the evening of December 16th, when a reception was given in honor of Bishop Murray and Archdeacon Helfenstein of Annapolis, both of whom gave addresses. The building is of frame, with shingled sides, slate roof, concrete foundation and porch, and contains an auditorium which will seat about 250 persons, two large dressing rooms and a well-equipped kitchen. The total cost was about \$3,200. This is the second parish house erected in the parish, which includes Trinity church, Dorsey.

AT A LARGE ATTENDED mass-meeting of the Inter-Church Federation of Baltimore, of which Hon. George R. Grither, a prominent Churchman, is president, held in the evening of December 14th, a strong address on the "Practical Phases of Federation," was delivered by the Rev. Walter Laidlaw, Ph.D., of the New York Federation.

MR. W. B. TRUNDELL, a prominent lawyer and Churchman, and a member for many years of the vestry of St. Bartholomew's church, Baltimore, was recently elected president, and Mr. A. de R. Sappington, a member of the same vestry, and secretary of the diocese, secretary of the Bar Association of Baltimore City.

TWENTY-ONE PERSONS have been admitted to the Confraternity of the Blessed Sacrament at Mt. Calvary church, Baltimore, and a number have also applied for admission to the Guild of All Souls. A very handsome solid silver censer, with the accompanying boat and spoon, has recently been presented to the church as a memorial.

A COMMUNICANT'S Fellowship has recently been formed in St. Paul's parish, Baltimore, to meet in the parish house on the first and third Tuesdays of each month from Advent until Lent. The objects of the Fellowship are: I. To take Jesus Christ in a daily act of devotion for the sole King and Master of the whole life; II. To receive the Holy Communion regularly; III. To read the Word of God every day; IV. To make intercessory prayer a daily practice, especially for the diocese and the parish; V. To give systematically of income and time to Christ, in the spirit of cheerful, Christian self-sacrifice.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Lenten Noon-day Services Planned by Brotherhood of St. Andrew.

THE MEN of the Newark Local Assembly of the B. S. A., are planning for the holding of the noon-day services during next Lent. Already they have secured as speakers, Bishops Lloyd and Darlington, and the Rev. Dr. McCready of St. Peter's Church, Brooklyn, and the Rev. John Mockridge, vicar of Trinity chapel, New York City. The services are to be held in Trinity church, Military Park, Newark. The special committee in charge of the arrangements consists of Mr. Arthur E. Barlow, as chairman, Mr. Franklin H. Spencer, secretary, and Mr. Walter H. Jackson, treasurer.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Course of Lectures at Lambertville.

AT ST. ANDREW'S CHURCH, Lambertville, (the Rev. Henry W. Armstrong, rector), a

course of lectures is being delivered by the Rev. Hamilton Schuyler of Trenton, entitled, "The Intellectual Crisis Confronting Christianity." The special subjects treated in the several addresses are: "The Crisis and Its Significance"; "The Old Testament and Higher Criticism"; "The New Testament and Church Authority"; "The Basis of Reconstruction."

OLYMPIA.

FREDERICK W. KEATOR, D.D., Bishop.

Church Seamen's Institute at Seattle—Choral Services Instituted at Christ Church.

A BRANCH of the Church Seaman's Institute has been opened in Seattle. The Bishop of the diocese officiated, and was assisted by other clergy of the city and the Rev. C. G. Eland, chaplain of the San Francisco Institute. It is located at 8th and James in an old guild hall of Trinity Church, and the Rev. G. C. King is chaplain-in-charge.

CHRIST CHURCH, Seattle (the Rev. W. H. Stone, rector), has instituted a full choral service on Sunday afternoons. Parishioners and students of the university fill the church every Sunday afternoon. A social half hour follows, in the parish house. Three years ago this was practically a defunct mission, and is now an independent parish with professors of the university as lay readers and vestrymen and one professor is reading for holy orders.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Meeting of the Clerical Union—Annual Meeting of B. S. A. Assembly.

THE DECEMBER meeting of the Clerical Union took place at St. Peter's parish house, on Monday, December 18th. The Rev. W. N. Clapp, vicar of the St. Mary Memorial, read a paper on "The Incarnation and Christian Unity," and the subject was subsequently discussed at some length. The Rev. S. B. McCormick, D.D., chancellor of the University of Pittsburgh, addressed the clergy on the subject of a project to erect on the University campus, a building to be devoted to social and religious purposes connected with the life of the University, the whole sum to be expended, amounting to \$150,000, to be provided by the different Christian bodies of the city and vicinity, or by individual members of the same. To be included in the plan is the founding of a professorship for the study of the Bible and ethics.

THE ANNUAL MEETING of the Pittsburgh Assembly of the Brotherhood of St. Andrew was held on Thursday evening, December 14th, at Trinity parish house. Various reports were presented on Brotherhood matters, and the annual election of officers took place. Mr. W. A. Cornelius, for many years the president, having declined to serve any longer, Mr. J. W. Smythe was chosen for that position; Vice-President, Mr. R. T. Van Pelt; Secretary, Mr. John W. Langley; Treasurer, Mr. Harry G. Tomer; Chaplain, the Rev. George B. Richards of Emmanuel church. The Executive Committee is composed of the above officers, together with Messrs. W. A. Cornelius, George Meigs, J. H. B. Phillips, Edwin Logan, and John Proven.

SACRAMENTO.

W. H. MORELAND, D.D., Bishop.

Forward Movement Sweeping Over Diocese.

BISHOP MORELAND is energetically pushing the Forward Movement throughout his diocese. He has entered upon a campaign of instruction, and a series of suppers for men only have been arranged in different centers. Recently a successful social gathering of men was held in the old parish of St. John, Marysville, where also a strong address was deliv-

ered by the Bishop. On the 14th, a gathering of over sixty men assembled in a hall in Nevada City, where the men of Emmanuel church, Grass Valley, joined with those of Trinity, Nevada City. After supper the Bishop told of the necessity and the advance of the good work. The Rev. Jas. A. Boynton presided and the Rev. Isaac Dawson of Grass Valley, briefly addressed the guests. On the 19th and 20th, special meetings were held in Jackson and Sutter Creek, where the Rev. J. A. Shea was advanced to the priesthood. Bishop Sanford was also present.

SOUTH CAROLINA.

WM. A. GUERRY, D.D., Bishop.

Death of Frank T. Capers.

FRANK T. CAPERS of Greenville, S. C., banker, and son of the late Bishop Ellison Capers, died on Saturday, December 16th, while playing golf. Mr. Capers was a brother of John G. Capers of Washington, national committeeman of South Carolina.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Burial of the Late Rev. Frederick Carman—Twenty-eighth Anniversary of Bishop's Consecration.

THE FOLLOWING Buffalo clergy participated at the Church of the Ascension, Buffalo

(the Rev. Charles A. Jessup, D.D., rector), on Monday morning, December 18th, in laying to rest of the remains of the late Rev. Frederic Carman, rector at Kingsley, Colo., who passed away at the residence of his sisters, the Misses Carman, in this city, on December 15th. With the rector in the chancel were the Rev. Messrs. Charles H. Smith, D.D., Walter North, L.H.D., and Edward M. Duff. Officiating as pall-bearers were the Rev. Messrs. J. A. Regester, D.D., John Ward, Walter Lord, Houghton Fosbroke, Lewis Garrison, and Charles E. Purdy, M.D. The interment was at St. Catherine's, Ontario.

THE TWENTY-EIGHTH anniversary of Bishop Walker's consecration to the episcopate and the fifteenth of his translation to this diocese was remembered by the clergy of Buffalo on December 23rd in their presentation to the Bishop of a floral tribute through Archdeacon G. W. S. Ayres. Many of the clergy called and offered congratulations.

CANADA.

News from the Dioceses Across the Border.
Diocese of Rupert's Land.

IN HIS ADVENT pastoral letter, Archbishop Matheson dealt, among other matters, with the question of *ne temere* decree. He says that they could not pass silently over the recent Papal utterance, which, although it purports to be merely a domestic regula-

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tion of the Roman Catholic Church, has been used by Roman Catholic priests in such a way as to imperil the sanctity and security of home life. In face of this fact it has seemed good to the General Synod to join in the common movement now afoot, for obtaining, as far as possible, one uniform marriage law for the whole Dominion. The pastoral is for all the Canadian clergy as the Archbishop is Primate of all Canada.—IN THE REPORT of the Woman's Auxiliary organizing secretary for the diocese, Miss Millidge mentions that she has traveled during the year 1,120 miles by rail, and by driving 83 miles. In the new branch of the Woman's Auxiliary established at Aaddingham, one of the members is a Syrian woman, converted at Damascus.

Diocece of Ottawa.

MUCH INTEREST was felt in the sermon of the Bishop of Athabasca, at St. John's Church, Smith's Falls, giving an account of the work in his diocese, where he has been at work as priest and later Bishop, for twenty-six years.—THERE WAS placed in St. James' Church, Carleton place, the second week in Advent, a fine brass pulpit desk, in memory of the late Mrs. Lewis by her daughter.—A BEAUTIFUL JEWELLED CROSS was dedicated on Advent Sunday in the Church at Pembroke. It is nearly three feet in height.—THE DESIGNATION of the next thank-offering was one of the subjects discussed at a recent meeting of the Woman's Auxiliary diocesan board.

Diocece of Ontario.

ON ADVENT SUNDAY Dr. Paterson Smyth, of St. George's Church, Montreal, preached in St. Paul's Church, Kingston, in the morning, and in St. George's Cathedral in the evening.—MISS ROWESOME, the lady missionary volunteer from Ontario, working at Battleford, in the Canadian Northwest, has been obliged to return home owing to ill health.

Diocece of Toronto.

THE DECEMBER board meeting of the Woman's Auxiliary was held in the school house of All Saints' parish.—THE NEW RECTOR of St. Stephen's Church, Toronto, comes from St. Paul's Church, Woodstock, diocese of Huron, where he succeeded the present Bishop of Montreal. He is the Rev. T. G. Wallace, and has filled many offices in the diocese he is leaving, where he will be much missed. He was educated at Dublin College and Cambridge, England.—THE NOVEMBER meeting of the Woman's Auxiliary diocesan board was held in the school-house of the Church of the Epiphany, Toronto. One of the speakers at the Woman's Auxiliary Literature Conference, was Miss Wilgress, missionary worker in the Indian school at Hay River, at home on furlough; she has given nine years of loving service to the mission there, and always paid her own expenses, so that she has been at no cost to the mission funds.

Diocece of Niagara.

AT THE NOVEMBER Woman's Auxiliary board meeting in St. Peter's school-room, Hamilton, a New Life member was reported, Miss Francis, who had made herself one in memory of her mother. Miss Wade, missionary on furlough, from China, will be available for deputation work in the diocese during the month of January and branches are urged to combine for her meetings, in order to lessen the strain upon her as much as possible.

Diocece of Moosonee.

IN A LETTER from the Rev. E. J. Peck, missionary at Ashe Inlet, writing of his last summer's journey to Baffin's Land, he speaks of the great kindness shown him by the Moravian brethren, when reaching their station at Hopedale. He remained over a Sunday. There was a service in English in

the afternoon in which many of the parishioners from the fishing schooners in the harbor, joined heartily. Afterwards there was a service for the Eskimos, at the close of which one of the men called out, "Let us not only pray, but help," and immediately a collection was taken up which they said was to "refresh" the missionary on his journey. It was a sum of \$10, a great deal from these poor people in that far-off corner of the northern world.

Diocece of Nova Scotia.

THE NEW CHURCH at Mushaboon, N. S., which was consecrated early this month by His Lordship Bishop Worrell, is the second largest in the parish of Tangier, which has now six in all. The new edifice seats 200 people.—THE AMHERST rural deanery held its 119th meeting on Tuesday and Wednesday, December 5th and 6th at New Glasgow. The *ad eletum* sermon was preached at evensong on the 5th, by the Rev. J. E. Warner, rector of Parrsboro. On the following morning the Rev. A. M. Bent, rector of Springhill, con-

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ducted a quiet hour which was followed by a celebration of the Holy Eucharist by the Rev. A. E. Andrew, Rural Dean, assisted by the rector, the Rev. F. Robertson. A scholarly paper on "Savonarola" was read by the Rev. E. W. Florence. The deanery will hold its next meeting at Parrsboro, in February.

The Magazines

THE CHRISTMAS number of the *Treasury* is a handsome issue, and there is sent with it a large colored supplement showing a picture of the Adoration of the Kings, the Castle Howard Mabuse, which has lately been hung in the National Gallery. There is also a description of that picture. The magazine itself is full of interesting matter with handsome illustrations. The opening paper is a study of the Angelic Host by Dagmar Wood, with illustrations showing artistic conceptions of the Angel from different schools. There is also an article concerning the everyday life of Lord Halifax, and a varied array of papers, serious and frivolous. The illustrations, as always, are exceptionally good.

PHILANTHROPISTS GIVING FROM MISINFORMATION.

A NEW YORK philanthropist last year received 4,400 appeals for money which amounted to \$112,000,000. Of this total only \$45,000 was asked for preventive health work. Although hospitals received during 1910 in wills and in large gifts over \$10,000,000, the National Committee of One Hundred could not raise \$10,000 to show the necessity for a national bureau of health. Does this show that the rich prefer to spend their money to cure a handful rather than to protect a townful? No. It means they are giving from misinformation not from choice. Balanced information the promoters of health movements should give.

The National Committee of One Hundred has never dared to ask for money enough to meet the mis-educating campaign of the quack medicines and the quack medical men who fear a national health bureau at Washington. Is it worth while for private philanthropists to work in a few spots a part of the time while newspapers, street railways and bill boards are allowed to advertise all the time to all the people nostrums which aggravate disease and manufacture misconceptions.

Utilization of health knowledge already known requires attention now more than the discovery of new facts. We can stamp out most of the disease common to man without knowing a single new fact regarding medicine. The great problem is to convince all that the supreme need is for administrative use of medical knowledge already in hand through the only agencies which belong to all of us, our city, county, state and national governments.—William H. Allen in the *Survey*.

"Good TIMES" that leave one jaded and sluggish for the day's work are not recreation—re-creation; they are the very reverse. Innocent pleasure and pure fun should invigorate and strengthen, clear the brain and freshen the body. It is needless to argue the question of popular amusements pro and con with the preacher and friends of varying grades of seriousness; you have the answer in yourself. Do your amusements make the heart more kindly, the head more clear? Do they send you back to your work with higher purpose and steadier nerve, more buoyant of mind and body? Be sure God writes no prohibition above any real benefit.

Church History Prizes for Children

In order to discover what net impressions of Church History are obtained by children of high school age, from the secular class room, the Sunday school, and other sources, a series of prizes are offered by

The Young Churchman

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For further particulars, see THE YOUNG CHURCHMAN, Dec. 31st. Single copies, 5 cts.

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LIMITATIONS OF FIRE DRILLS.

PERSISTENT public demand for compulsory fire drills in factories has led a number of employers to request me to introduce drills, many of them in standard loft buildings one hundred feet square and ten or twelve stories high, of which there are hundreds in New York.

To get the necessary information, I have had a large number of buildings inspected by insurance surveyors and as a result I find that fire drills alone will not make these buildings safe. Most of them have one hundred workers to the floor, more than 1,000 to the building. There are usually two stairways and a rear fire-escape. To empty such a building from two of these three exits—and in a fire one would almost inevitably be cut off—is practically impossible. Where more than sixty persons per floor have to be taken down, I have told my prospective clients that it will be impossible to establish a fire drill for which I will be responsible.

To overcome this condition it will be necessary to increase the stairways (which will be very costly), to limit the numbers of employees to sixty per floor (which will be impossible), or, much better, to establish a fire wall across each building from cellar to roof, with at least two openings on each floor, closed by automatic fire doors. This will divide each floor into two compartments from neither of which can fire spread to the other. When a fire breaks out on one side, the occupants can be marched to the other and the doors closed. If the fire is put out quickly the workers can return to their places; if it is not immediately controlled the workers can be marched down from the exits on the side not affected at their leisure.

—H. F. J. Porter in the *Survey*.

DESERTER.

IN THE DAYS of the Civil War there was no term which carried with it more odium and shame than to have the word "Deserter" placed after a man's name in the roster of the regiment. It meant a soldier had proved false to his flag and either through a lack of courage before the day of battle, or through a lack of perseverance in the long watches or through a lack of loyalty to the cause had stepped out of the ranks, abandoned his country and left to others to carry on the war to victory.

We speak of the Church on earth as the Church Militant, the fighting Church. We enlist men "to fight manfully under Christ's banner against sin, the world and the devil and to continue Christ's faithful soldiers unto their life's end." Each member of the Church has taken his oath to serve and has entered upon the campaign in the Church Militant.

In the card catalogue of every large parish there is a compartment which is marked "dormant." Into this compartment we place the names of those who have "dropped out." These dormant ones are asleep; they have left their regiment without leave; they have deserted.

Is your name in this list or ought it to be? Have you lost courage when brought face to face with some spiritual battle of life and simply run from the contest? Have you become worried in the long march to victory?

Have you forsaken Christ's cause and are no longer fighting under His banner? If so, is there not a stigma on your name? Is not Christ's eye upon you? And when at the last day when you are summoned with the rest to give account, what will be your shame and confusion when the Lord turns and looks again upon Peter.

Judas was a traitor, but Peter was a deserter for the time being. He could not stand the memory of that one look. How sadly

shall we see the eye of Christ upon us if we have lost courage, or lost patience or lost faith in our cause. I know the battle is hard and it takes courage to fight, but never had warriors a braver master. I know the way is long and at times wearisome, but the Master has trodden it before you. I know the temptations to go over to the enemy is sometimes strong, but there is the Master's look.—*Gethsemane Parish Visitor*.

THE HUMDRUM NEWS.

THE American *Humdrum News* should be the most widely read paper in all this country. Did you ever see a copy? No—not I—but glance with me in imagination over the pages of one issue, just at the headings, if you please:

First column heading—10,000 Bank Cashiers have done their work faithfully for periods ranging from ten to twenty-five years.

Second column heading—100,000 Ministers of the Gospel are not scoundrels—they have labored all their lives with tireless unselfishness, faithful to their trusts, faithful to their wives, faithful to their God.

Third column large type heading—

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Smaller headings—

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Would we buy the *Humdrum News*? No, we wouldn't—we would believe in it, of course; we might even rejoice in it; but pay our good money for it—never!

But there is one thing that we can all learn from this never-to-be published paper, to-wit:—the front page of the modern newspaper does not reflect the real conditions of modern life. The reason why the news in the daily press is a record of crime and misconduct is because it is the one case in a thousand. In small type and in obscure corners, if at all, is the record of the Humdrum Life—the life that you and I and the majority of our fellows are doing our best to live.—*Parish Visitor*.

CRITICISING THE PARSON.

THERE ARE probably few men who so constantly, and on the whole with so little reason, come under the critics' lash as the parochial clergy. The Rev. F. Rothwell Dean, rector of Reddish, Manchester, England, published in his parish magazine a list of the "trials of a parish priest." The list includes the following:

If he delivers a written sermon he is a back number; if he preaches extempore he is a shallow thinker; if he is not always calling upon his people he is unsociable; if he visits to any extent he is a "gadabout"; if he demurs at acting as a man-of-all-work he is lazy; if he rings the bell, lights the fires, and performs a score of other odd jobs it would be better if he spent a little more time in his study; he could then give his congregation more intellectual sermons; if he is married "he is an awfully nice fellow, but his wife doesn't amount to much"; if he lives in single blessedness woe be to him, all the eligible—and many of the others—never speak to each other at the guilds and parish social, or else they do speak—gossip; if he is content on a small stipend he is "cheap"; if he timidly asks for a larger stipend, to live decently and in order, "he is worldly-minded."

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